Evangelical Christendom.

AUGUST, 1883.

THE MONTH.

The outbreak of cholera in Egypt has awakened some alarm at home. Not only are our countrymen in that quarter brought within the line of danger, but apprehension has been excited lest that terrible plague should be imported to our own shores. Pestilence has a tendency to follow in the footsteps of war. The disorganization of social life, consequent on campaigns, prepares the way both for famine and for sweeping attacks of sickness. One scourge brings on another. Our own soil has, by the blessing of Providence, been kept free from blood shed in battle for many generations; and when pestilence has visited us, it has not been with the appalling and destructive energy it has manifested in other countries. Medical and sanitary science have come to our aid, and the more comfortable and wholesome conditions of life amongst us have been greatly in our favour. These are the means which we are bound to understand and use in the face of such a peril. The Christian spirit, however, looks beyond the secondary causes, both of good and ill, and recognizes the operation of the higher hand that sways the destinies of nations, and sends both chastisement and blessing at unexpected seasons and in marvellous measure to accomplish purposes which only become apparent in the sequel.

The action of France in Madagascar has produced a very painful impression in regard to the spirit by which she appears to be animated, and the results that may ensue. It was hoped that the aggressive and ambitious disposition by which she was characterized in former days had given way to a more rational and peaceable temper. The disastrous issue of the war of Germany, into which she rushed so gratuitously and eagerly, seemed fitted to inspire her with a detestation for the rough arbitrament of the sword. We cannot but trust most sincerely that this unhappy affair may be brought to a speedy and peaceable issue. We are bound to France by many ties of friendship, and cannot contemplate without very serious concern even the remotest possibility of a rupture with her. To the Protestant Churches of France, labouring so faithfully in a hard and trying field, we are united by very tender bonds of admiration and affection. The good work has had so many features of encouragement about it of late years that we most earnestly deprecate any political or public action that might interfere with the harmony between them and ourselves. The history of the Gospel in Madagascar inspires us with an additional desire for the welfare of that people. The Church in that island has achieved a modern martyr history that reads almost like a chapter taken from the record of the primitive ages of Christianity. The spirit of missions is antagonistic to the spirit of war. It is the ministry of love as opposed to force and violence. Our own time has witnessed strange manifestations of each, but we trust that it is the gentler spirit which is growing strong, and will finally subdue and cast out the other.

The decision of Mr. Justice Stephen in the case of Ebbetts v. Booth cannot be read without a feeling of regret that well-meant efforts for the welfare of the people should have entailed so severe a loss of property, as well as elicited such decisive words of condemnation as were used by the Judge in commenting on the case. The Eagle Tavern was in days past one of the most notorious of demoralizing centres within the circumference of the metropolis. When it passed into the hands of the Salvation Army, it was a matter of satisfaction that its contaminating influences were to be brought to an end, and something substituted for them which was more likely to do good to the frequenters of the neighbourhood. Unfortunately, Mr. Booth entered into engagements which he did not intend to keep, and this very questionable line of conduct has exposed him to the penalty which he has incurred. We are sorry for him, and sorry for the cause of religion that it has been so. It is not sufficient to have good ends in view, but we must be careful to use right means for accomplishing those ends. A coffee palace is a very much better thing than a public-house, but it should be instituted avowedly and openly, and not under colour of a covenant to keep up a public-house. As for the noise in the streets by which the value of neighbouring property is alleged to be deteriorated, we wish the Salvation Army could see their way to imitate Him who did not strive nor cry, neither did any man hear His voice in the street. The good they may do would not be impaired by their ceasing to sound a trumpet before them. The kingdom of God cometh not with observation. The weapons of our warfare are spiritual, and not carnal. The zeal of the Army may well serve to stir up colder and more selfish Christians; it is well to be zealously affected in a good matter; but zeal will be most fruitful of good when it is a zeal according to knowledge. The Word and the Spirit are the only effective agencies for coping with the kingdom of Satan and extending the kingdom of Christ, and they are most likely to be powerful in their own native simplicity, unencumbered with any devices of men, either in the shape of new doctrines or new trappings and adornments, whatever may be the name or fashion they assume.

The action taken by Government on the carrying of Mr. Stansfeld's motion in the House of Commons has led to a considerable amount of discussion and activity in regard to the question of the social evil. So many side issues have been raised, that the object of the Acts has been lost sight of on the part of many right-minded men. No moral benefit to any one was contemplated in passing the Acts, and the good of the unfortunates in any shape or way was never looked at as an end to be attained for its own sake. The avowed end of the legislation was to make an indulgence in vice as safe as possible to those employed in the service of the Government. The final effect would be to prolong the resultant evils by prolonging the vice; whereas by striking at the vice we should dry up the accursed source from which those bitter waters flow. To this duty the Christian Church, we trust, will address herself in more serious earnest. The system she condemns must be supplanted by a better and more effective system of seeking to rescue the fallen, as well as by efforts to purify the conscience of society in regard to the whole question of morality. Men must be taught to walk by that holy rule which Christ has laid down. The awful responsibility for the present state of things lies far more on them than it does on the unhappy victims of their sin. Nothing shows more clearly the hardening effect of a mere material civilization than the existence of such an evil in the midst of us—an evil which legislation cannot effectively deal with, and to overcome which would be one of the most marvellous triumphs of the Christian faith.

Lord Shaftesbury's visit to Manchester has been of a most interesting kind. There is a pathos in the allusions made both by himself and other speakers to his advanced age, with the certainty which that brings with it, that he cannot much longer continue to go in and out among us. His lordship has reached a patriarchal term of years, and can look back on better than half a century of public patriotic and philanthropic labours. He sees in his old age the happy fruits which have followed richly from the measures he had the wisdom to frame and the courage to advocate in days when they met with little sympathy and inveterate opposition. His sympathy with the poorer classes in the country has been a most marked feature of his character. In him the neglected and oppressed have always found a friend. He has shown throughout his long career of prudent and splendid beneficence how much he has laid to heart the moral of the parable of the Good Samaritan, as well as the example of Him who spoke it and who went about doing good. Lord Shaftesbury claims the credit of having first enunciated the principle that what is morally wrong can never be politically right. His success in acting on that principle has, at least, aided materially in securing for it general acceptance. We trust, however, that we have not seen the last of Lord Shaftesbury, venerable as is the good old age to which he has already attained, and we hope the evening of his days will be long, as well as bright, serene, and tranquil to the end. There is no right-hearted Englishman whose heart will not re-echo the sentiments with which the Earl concluded his speech in the Free Trade Hall:—

> To the future I cannot but look forward with great anxiety. We are all patriots, and desire the honour and welfare of the old country to which we belong. How can the honour and welfare of the country be founded upon anything more safe than the moral, social, and religious character of its people? If we continue to have a moral, social, and religious basis to society, I believe there is still reserved for England much happiness in domestic life, much honour and comfort in social existence, much power of good by God's grace, by your example, by your intervention, and by the exercise of all that God has given you, to promote the welfare of the nations and the peace of the human race.

The Conference at Mildmay Park has been this year as successful as usual. It is an annual event to which many Christians look forward with much interest. Apart from all questions of denomination, and from special questions concerning doctrine, it is a manifestation of the underlying fact that it is in love to Christ Himself that the real bond of Christian union is found. To foster that love, and the fruits which spring from it, is the motive of those who assemble in this brotherly fashion. Other matters may be laid aside for a season, however important they may be in their place. There is a need for Christian sympathy, and there is an advantage in taking counsel one with another. Thus was it in the prophet's days of prevailing formality in religion, when "they that feared the Lord spake often one to another, and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

It is fifty years this year since the "Tracts for the Times" began to be published. The success of the Reform Bill in 1832 alarmed some Oxford scholars for the safety of the Church of England, and led them to look about for some means of strengthening her position. The principle of the unity and continuity of the Church seemed to furnish them with the very thing they needed. The Tracts began to come out in 1833, and their general scope was to make it appear that the Church of England was the true Holy Catholic Church. The differences between her doctrine and that of the Roman Catholic Church were minimised as much as possible, and every point of ecclesiastical likeness was emphasized and exaggerated. Since then, the movement thus inaugurated has had a chequered history, but has also assumed large proportions. It has been resolved to celebrate its jubilee by an

exhibition of autographs, books, and portraits commemorative of those who have taken an active part in forwarding its objects. This will be held at Reading, in connection with the meeting of the Church Congress there. Our own sympathies go much more with those who may seek to emphasize the cardinal points of the gospel of salvation by personal faith in the Lord Jesus Christ. Ecclesiasticism is not the instrument for carrying on the true work of the Gospel. If we believe on the Saviour, we become by that fact members of His mystical body, His true and holy Church.

Mr. Mundella's speech at the Crystal Palace, on the occasion of the great gathering of Board school children, is very cheering in the view it gives us of the important work that is done in the way of instruction in Scripture knowledge in the Board schools throughout the country. Between four and five millions of children are educated in these seminaries, and the whole of these, with scarcely any exception, are trained to an intelligent acquaintance with the Word of God. The system of examination which is now in force insures that the Bible is not only read, but the contents of it lodged in the mind and memory. The Sunday-schools connected with the various Christian Churches are put in a better position for accomplishing their work through the assistance which is thus afforded them by week-day teaching. The number of scholars in attendance at Sunday-schools amounts to about four millions for England and Wales. The more direct doctrinal teaching of such schools, and the religious impressions which it is their object to produce, must be very greatly aided by the intelligent acquaintance with the historical facts and moral precepts of Scripture which have become a part of general education. It is a matter for most sincere satisfaction that the Elementary Education Act has been wrought out in this manner, and that, so far from Scripture being banished from the knowledge of the people, it has become better known. The fruits will become more apparent by-and-bye, and will show themselves excellent and wholesome.

The great anti-slavery battle has risen into new importance since the revelations that have been made by those who have travelled into the interior of Africa. The fearful ravages that have been made by this most cruel and nefarious traffic, and the cost in human misery at which it is still carried on, have been fully exposed, and are exciting the attention of public-spirited and Christian men. A repressive system will not be sufficient of itself to root out the evil. The development of a better commerce will present a more powerful motive to the minds of the native chiefs. Slave-hunting will be seen to be less profitable than an abundant trade in the natural products of their country. At the same time, a strong hand and a watchful eye must be brought to bear on all who are interested in the maintenance of the evil. The speeches made at Ilford by Mr. Pease and other gentlemen have called attention anew to the question. The Rev. C. S. Wilson, formerly of Uganda, said that for hundreds of miles in Central Africa the routes of the slave caravans could be traced by the bones of the slaves who had been abandoned or put to death because unable, through weakness, to travel any further. The settlement of the territorial questions connected with the Congo is of importance from this point of view. If the slave-trade creeps in under the shadow of Portuguese supremacy, the missions established at so much cost will be very greatly injured and impeded in their labours.

We have just received from Sicily a series of a weekly periodical (eleven in number), called *La Riforma Religiosa*, containing as many consecutive articles on "Antichrist," bringing out by quotations from Daniel, Revelation, etc., and proving by history, that the Pope of Rome is Antichrist. It is done with remarkable vigour

and clearness, and without the slightest reserve. This periodical is printed and published in Palermo. The remarkable thing is that the appearance of such consecutive articles should be possible in a Roman Catholic country. It proves in the strongest way how the power of Rome to avenge itself on its opponents is passing away. At the other side of Sicily, a very good work of evangelization is being carried on by two excellent men, Varnier and Scuderi, formerly priests of the Church of Rome, in and around Messina. It is thoroughly undenominational. In the north of Italy, in Milan, the Waldensian, Free, Wesleyan, and Baptist Churches have united in a work of evangelization in towns in that vicinity, by means of a grant for this purpose by the Evangelical Continental Society. They have made a good beginning at Lodi, and we cannot but rejoice in such vigorous and united action, as we can look to the promise, "There the Lord commandeth the blessing, even life for evermore."

From Turin, an interesting letter from the Rev. Robert Walker appears in the *Missionary Herald*, written in a joyful and hopeful strain. He says: "What encourages and rejoices us is that a goodly number are coming regularly to nearly all the meetings. Several have purchased a Bible or New Testament, and evidently are beginning to be interested in it. We have long prayed for this, and now rejoice in the hope that soon our prayers will be fully answered in the conversion of many souls."

FAITHFUL IN THE LEAST.

THE quality of actions does not depend on the apparent magnitude of the place they fill. Very little matters, as they seem to be to the unthinking eye, may serve as the most accurate tests of the disposition of the heart. In things that bulk largely in the sight of the world, the need of a creditable appearance is strongly felt, and is likely enough to be assumed by such as care little for the reality. The native current of the thoughts can be more genuinely discerned through the trifles that escape from us in our unguarded moments. These tell the tale of our inner feelings, and disclose the nature of the motives from which we are habitually prone to act. As a man thinketh in his heart, so is he; and such as we show ourselves in things of every-day concern, such shall we be in other spheres, and when called to other tasks. Character also is formed in the perpetual dealing with daily duties and temptations. The discipline of life goes on unceasingly, although the emergencies of life occur but now and then. We are trained for greater tasks by successfully accomplishing those of lower degree. In the relationships of office and business among men, promotion comes to those who have shown themselves faithful in a humbler position, and thus commended themselves to the confidence of such as need their service. Those are called and trusted to fill the higher place who have done their work well in the subservient post.

Thus also will our Heavenly Master deal with us. After all, the distinctions of this world are of little account when viewed in the light of eternity. To the aërial voyager, as he is borne by the winds across a continent, the landscape opens out as a vast level on which the height of church towers or forest trees cannot be discerned; even so, and far more, the loftier or lower place of men is lost to view under the responsibilities of the world to come. We have our part assigned us in the great drama of human life, and the question is not so much what part we play, but how we acquit ourselves in the performance of it. Let us seek from Him the faithful heart, that all our life may be faithful service.

"All is if we have grace to use it so
As ever in the great Taskmaster's eye."

THE REFORMED CHURCH OF BOHEMIA.

Among the martyr churches of Europe, none was more cruelly treated or more unsparingly exterminated by the Church of Rome than were the Reformed Churches of Bohemia and Moravia.

Carrying the mind back to the early history of these countries, it may be said that they received the knowledge of Christian truth in the ninth century. There followed for nearly three centuries a struggle, with varying success, between the light of truth and the growing darkness of Romanism. In the twelfth century there came a time of revival to the Evangelical Church from a colony of Waldensian refugees, under Peter Wolde. Then followed two centuries more of painful struggle with the power of Rome. At length, in the fourteenth century, Anne of Bohemia, the wife of our Richard the Second, received the Gospel from John Wycliffe. His writings also were conveyed to Bohemia, and there followed a glorious time of spiritual life. But Rome was on the alert. In 1415 John Huss perished at the stake as a martyr to the true faith. The Reformation found in Bohemia a people long prepared to welcome it; so that by the year 1620 its entire population may be said to have shaken off the yoke of Rome. In eight short years, however, all was changed. By one of the most cruel and sanguinary persecutions the world has ever seen, the Jesuits, with the Emperor Ferdinand II. as their tool, succeeded in undoing the work of centuries. Pastors, nobles, and citizens perished by scores at the block or stake, bearing a thrilling testimony to the truth; thousands were treated like wild beasts, and many thousands more fled into Germany, to be as the salt of the earth in that land. Their churches were razed to the ground, their literature destroyed, and the profession of the Protestant faith branded as a crime; so that in 1628 Ferdinand boasted that there was not one Protestant church or pastor left in Bohemia. In 1781, however, the Emperor Joseph II. issued an Edict of Religious Toleration, and no less than 80,000 poor Bohemians came out of their concealment and openly professed themselves Protestants. The Word of God began to spread, but under many grievous restrictions.

The Protestant population of Bohemia and Moravia now amounts to about 150,000. In 1868, a new law was passed, establishing a uniform system of Government schools throughout the whole country, to be supported by all, no account being taken of any existing schools. These Government schools are practically under strong Roman Catholic influence, and a new law is threatened requiring that all teachers shall be qualified to instruct the children in the religion of the majority—that is, in the religion of Rome. Even now the masters are Papists, the school-books teem with Popery, and the children are taught Popish hymns and prayers. The remonstrances of the poor Protestants against these practices are all in vain. They have not only to pay for these schools, but are compelled to allow their children to be brought up in them practically as Papists, or to keep up, under burdensome conditions, independent schools of their own, at a cost which, as agricultural labourers, they are quite unable to meet.

For the last fourteen years they have been bravely struggling to maintain this burden, with some small assistance from abroad; but it has been altogether too much for them, and one by one, nearly half the number, or forty-one out of ninety-two evangelical schools, have been closed for want of funds. At the same time, a most promising training college for teachers at Caslau has been struggling on from year to year under heavy pecuniary difficulties which threaten its very existence.

The Protestant schoolmasters have evinced a magnanimous spirit of self-sacrifice, having been willing to continue their services at salaries quite inadequate for their support.

Last year the Reformed Churches of Bohemia and Moravia celebrated the centenary of religious toleration already referred to, and in connection with this Christian festival, a marked spiritual revival has been the result. We now hear that, in one part at least, crowded meetings are held for the study of the Bible and for prayer, that some Roman Catholic laymen favour the movement, and that invitations to the pastors to hold meetings are more than they can undertake. A remarkable deliverance has come also from another quarter. A legal decision has been given by the highest Court in the empire, allowing those who leave the Church of Rome and become Protestants to have the privilege of training their own children, instead of, as heretofore, being compelled to leave them in the hands of the priests between the ages of seven and fourteen.

But as one swallow does not make a summer, this case has not affected the general practice, and the Evangelical Alliance has still to urge on the Emperor of Austria, as it is now doing, the removal of this painful disability throughout the empire.

In connection with the centenary celebration, Scotland has raised a considerable fund to promote evangelistic work in those countries. To maintain their evangelical schools, and thus save the children from being sent back to recruit the ranks of Popery, is of even greater importance.

There are signs that the time for God to favour the old martyr Churches of Bohemia and Moravia is now come. And we might here impress upon Christian travellers the immense pleasure and privilege they may enjoy by visiting these people, and cheering them by a few kind words of Christian sympathy.

Here is a case deserving of sympathy. The Protestant congregation at Horjitz, in Bohemia, are making an effort, in connection with the centenary, to build a small church in token of their gratitude for religious liberty. It originated thus: Horjitz is a Czech town of some importance, at no great distance from the battle-field of Königgratz, where Austrian ascendency gave place to Prussian power. The little Protestant community dates back scarcely more than ten years, and owes its origin to a stone-mason. This humble man was engaged in cutting an inscription on a tombstone for a Protestant family belonging to a distant village, when the words awakened within him a desire to see the book whence they were taken. He obtained a New Testament, and became so interested in it that he invited his neighbours to come and read it with him. This went on for some months, until at length his convictions led him to join the nearest Protestant church, eight miles off. This step, and his continuing to hold private meetings in his house, resulted in his being denounced by the priest, turned out of his lodgings, and deprived of work. About this time the attention of the Evangelical Continental Society was called to these facts by Pastor Janata, of Chleb, and a minister was sent to Horjitz. Services have been regularly held in the town ever since; some of the scattered Protestants in the neighbourhood have attended them, and both amongst them and amongst the converts from Romanism—the friends of the stone-mason—an earnest religious life has, by God's blessing, sprung up.

The meetings are held in a room insufficient in size, and with most undesirable surroundings, but the best that could be obtained in a town largely opposed to the Protestant faith. It is felt that the time has come when the church should possess a building of its own, together with a dwelling for the pastor. As yet but a small part of the £500 required has been raised.

Pastor Schubert, of Krabschitz, visited this country in April last. He is a man of remarkable ability as well as earnest spirituality. Besides pastoral work, he has charge of an evangelical training school at Krabschitz for girls, many of whom have gone out as teachers of the young. This valuable institution labours under great difficulties for lack of funds. Attached to it is another building for the purpose of a lay-preachers' training school. In another part of Bohemia, there is at Caslau a training college for boys.

Pastor Schubert gave an encouraging account of evangelistic work in which he had been engaged. There had been, in connection with the celebration of the centenary, a marked desire to hear the Word of God explained and the Gospel preached. There had been meetings of the brethren at Schlan for Bible-reading and prayer among themselves. They numbered from forty to sixty, and were stirring one another to greater spirituality and self-sacrifice. The Roman Catholic priests had been roused by this to persecution, and one man at Schlan had been fined 100 gulden for having family worship with invited guests. There had been a good work at Jungfreternitz by the preaching of Valis. It was quite an awakening. A priest had refused burial to a heretic. The Government allowed it. A crowd of nearly 1,000 persons collected, and the Gospel was preached. Some Roman Catholic laymen favoured the movement.

Invitations came to Valis to visit other places with the Gospel. There were daily meetings in two or three places, and some of the invitations were from Roman Catholics. It is still the day of small things; but when the Holy Spirit works, who shall hinder? Kings and statesmen have been planning the liberation of the Slavonic race from oppression; God in His providence seems to be preparing a branch of this Slavonic race in Bohemia, that they may in due time be the missionaries to carry a pure Gospel to the oppressed nationalities. If the truth make them free, they shall be free indeed.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, July 17, 1883.

In Paris the National Fête was kept as a fête—certainly not without political enthusiasm, but with the calmer feeling of acquired liberty, and, at any rate, as a day to cast off toil and to give to amusement. The more sober quarters sported fewer flags, but the commercial, trading, and *ouvriers'* quarters fluttered more than ever; it would be curious to know how many miles of blue, white, and red calico, flannel, or bunting, must have been made into tri-colours.

The interest this year centred upon the bronze statue of the Republic, with its left hand resting upon the "rights of man," and its right holding aloft the olive branch of peace, thus putting aside the attributes of destruction and warfare of '93. The sparkling white pedestal has three fine marble figures—Liberty raising high the torch of freedom, Equality poising her plumb-line, and Fraternity embracing children; in front is a grand old lion couchant, in bronze, and around are bas-reliefs, also in bronze, representing the chief throes of the nation from 1789 to 1880 to bring forth the present Republic. "The people," said the Prefet de la Seine, Oustry, "so heroic in the day of battle, so terrible in its wrath, has definitively laid by its weapons, on the disappearance of the last lingering causes of its resentments, and shows to the world a Republic calm and proud, holding the symbol of peace and of concord, and resting on the document giving expression to the principles which should rule the dealings of men living together: equality of citizens, individual liberty, liberty of conscience, liberty of press and speech, respect for the work and the rights of others," etc. Ten thousand men in deputation, with various bands of music, and headed by the infant soldiers of the schools of the First Arrondissement, marched by the statue, amid deafening applause, shouts of "Vive la République!" and now and again the "Marseillaise." The statue of Strasbourg was silently covered with French flags, garlands, and everlasting wreaths (on the Place de la Concorde). The population was quiet, and thoroughly enjoying the day; when, after a short but heavy shower, a glorious rainbow encircled the statue and spanned Paris, giving additional splendour to the scene.

Never, perhaps, have fireworks and illuminations succeeded so well—especially those of the Champ de Mars and Trocadero, with electric splendours, mingled with illuminated fountains and cascades, gas jets, Bengal lights, golden fire-balls hanging from every tree! The children of Paris were peculiarly favoured with free tickets for the various circuses, free games, swings, etc., and free distributions of toys and other presents. Very numerous were the open-air dances in streets, decorated with garlands and festoons of lamps, kept up all night, notwithstanding the showers. But not a sparkle nor a flag for the Vendôme Column, or memory of Napoleon. The noble faubourg was also still as death. Few or no accidents occurred.

We were glad to see here and there tracts distributed among the crowd; and we know that above 60,000 bills, or Affiche Tracts (a novelty), on popular subjects, especially the "Bastille," and the "Statue," giving the clear Gospel in popular language, were given or stuck up on walls during the fête.

And, during this while, the Count de Chambord hovers between time and eternity, and speculation is rife as to the extinction of the French branch of Bourbons, and masses are being said and prayers made to avert the calamity; while the Orleans Princes, a trifle embarrassed, went to their relative's sick-room without seeing him, and came back without waiting for his demise.

The Hall of the Jeu de Paume, at Versailles, celebrated for the oath of independence taken there in 1789, has been repaired, restored, and made into a museum of the French Revolution; it was solemnly opened last month by M. Jules Ferry. Stones of the Bastille sealed into the wall bear a brass plate with the words: "They had sworn it; they have performed their oath."

E. Réveillaud has a striking article, in his *Signal*, on public spirit: "What France lacks," he says, "is a solid and vigorous public spirit, and this is lacking because she has not a solid and vigorous religious education, because the tempered steel of the Gospel is wanting, and because she has not been in the school of Christ, nor has been emanci-

pated by Him. We dreamt, for our French Protestantism," he continues, "the great task and honour of being the inspirer and restorer of this public spirit. Since our brave but easily led fellow-countrymen who have escaped from the clerical sheep-folds, only wish to follow some free-will conductor or other, why should not we, who know the way to the 'green pastures' of the Gospel, who have 'tasted that the Lord is gracious,' who know that 'happy are the people whose God is the Lord,'—why should not we attract and draw them after us to the good Shepherd? What do we need? To step out firmly before the crowd, who would surely follow, for the weak follow strength instinctively. We dreamt of a large broad association, of a sort of Inner Mission among all French Protestants, with a central committee in the capital, and a local committee in the chief town of each department—a religious league for the Reformation of religion, just as there is a league for lay instruction. We dreamt of this association acting incessantly on public opinion through the journals, through lecturers, through meetings for Gospel teaching, having a budget regularly supplied, not by foreigners, but by the French. We dreamt that we saw, attracted by each of these beaming centres, all sincere seekers drawing near, encouraged one by another; the religious reform widened, increased; fearing no tempest for Huguenot, for Republic, or for country, because Christ was guiding the whole movement!" Alas for such innocence! Man's way is not God's way. Even as before his conversion, his way was to study much, and study hard, God's way, strange as it may appear, was to convert him suddenly by a dream or vision. So now he puts the question—"*Has* the salt lost its savour? Our Protestants, *are* they witnesses? Our Christians, *are* they believers? The springs of the Gospel and the Reform, are they so dried up among us, that we can communicate naught but drought and sterility? And the word to apply to our Protestantism, must it be that of *impotency?*" Yea, truly, we would reply; so long as man's wisdom seeks Saul's armour. Let the human panoply alone, and go forth with sling and stone, with David's faith in David's God; look not around, but straight upwards; and the power from on high will come down, even as in olden time. Naaman's "I thought" must be exchanged for childlike faith, before refreshment and healing come, either for one's self or for others.

The most remarkable event of the month among Protestants seems to have been the jubilee meeting of the Basutoland Mission, at the Church of the Etoile, which coincided with the farewells of Pasteur Pomaret, who is nominated by the Government to a missionary post at Tahiti. Pastor-President Louis Vernes, Pastor Puaux, Pastor Germond (from Africa), Dr. de Pressensé, Pastor Viénot, and Pastor Brun (from Tahiti) spoke; the venerable E. Casalis also, and others, took part in the stirring and touching meeting.

An Algerian Society, to come vigorously to the aid of the Algerian pastors, is being at length formed.

The Society of Theology has discussed the propriety of a thoroughly made version of the French Scriptures, a proper revision of Osterwald's, which itself was a revision of Olivetan's (1534), to be effected by men commissioned by the Churches, and in which the wording of the old editions should be preserved wherever practicable, and who should avail themselves of every modern help which the progress of linguistic and other science can afford. At present the multiplicity of versions brings confusion and discomfort.

The Reformed Church of France numbers at present 101 consistories, 532 parishes, and 636 pastors.

The statue of Bernard Palissy is erected in Paris, near the Church of Saint Germain des Prés, in one of the many public gardens which are embellishing and bringing health into the capital. Among other attempts to throw light upon the past history of Protestantism is the "Benedictine" labour of Pastor Auzaire, who has indefatigably brought together all that historical science has yet revealed on the churches and pastors of the Reform from its origin in France until the Revocation of the Edict of Nantes. Every church and every pastor's name is in the MS. copied minutely from official documents.

On July 1, the office of hospital chaplains ceased in Paris. Mass is allowed, however, in early morning in each hospital. For a pastor or priest to see a patient, he must be specially called for, through the Administration. Ladies still visit the sick, and on their intelligent fulfilment of their mission depends much of the possibility of the pastor being called in.

The Pope has written to the President of the Republic personally about the grievances under which the Church of Rome labours in France.

Pastor Fallot has held important meetings in Marseilles for men alone, for women alone, and for mixed assemblies, on the Social question, stigmatizing the police laws legalizing

vice, and showing up customs of polite society, such as mothers receiving into their social circle immoral men, leaving on their drawing-room tables immoral books and journals (under ples of literary merit), suffering innuendos and jokes in conversation which should be reprobated by the pure-minded. A very deep impression seems to have been made. A local committee was already formed for the raising the tone of public morals, and this has been a stimulant. A home is to be created for the numerous class of servant-girls who come to Marseilles for places, and who are watched for and too often entrapped on arriving at the railway terminus. Girls, undistinctive of creed, will be received, and will find a copy of the New Testament in their rooms, and motherly reception.

The Gospel boat Annie has done good service this season in Havre, under the auspices of Henry Cook, Esq., of Gosport. "How clear!" "How beautiful!" "No priest ever spoke like that!" "Surely hitherto we have been deceived!" Such are some of the remarks heard from persons among the crowd who come to hear. Several cases of conversion seem to be the results of the after-meetings. Special meetings have been held for soldiers, and good distributions of gospels and tracts are made. Altogether this mission is most encouraging. Rouen, Trouville, Caen, are following close on to Havre, under the direction of the Rev. William Gibson; and Boulogne and Dunkerque will be visited in August, under the care of the Rev. R. W. McAll.

A new bright journal has made its appearance—*La Bonne Nouvelle*—under the auspices of the Rev. William Gibson, capitally suited to be used at such meetings, giving places and hours of *réunions populaires* connected with his work.

GERMANY.

[From our own Correspondent.]

Berlin, July 16, 1883.

The new Bill, modifying some clauses of the May Laws, was passed with considerable majorities in both Chambers, and the Prussian Diet thereupon separated on July 2. The Bill is a new proof of the peaceful tendencies of our Government, and it now remains to be seen whether the Papal See will be prepared to take a corresponding step in advance.

In the meantime the Roman Catholic press continues to polemise against the celebration of Luther's 400th birthday, as if this celebration was an insult for all German Catholics. It is perhaps this very standing of the Ultramontane press which has induced a number of men to make an appeal for erecting a monument for Luther in our metropolis. It is chiefly Liberal men who have undertaken this. Luther certainly deserves this honour in our capital; yet a church built in his commemoration would seem to us more in accordance with the spirit of the great Reformer.

The Old Catholic Bishop Reinkens has received a large sum of money from friends of his cause towards sending out more priests into his work.

It will be remembered that King Frederick William IV. restored the old order of the Knights of St. John on quite a new basis. The order now chiefly occupies itself with practical benevolence, especially in the hospitals. Also in the Holy Land the order has done a great deal. Throughout Germany, the small white octagonal cross designates many buildings as being hospitals erected by the order. Its work has been a blessed one, and the idea of the late King, to employ our nobility in the service of Christian charity, has proved eminently practical. In our last three wars, Knights of St. John have been active on the battle-field tending the sick and wounded. At the head of the order, as "Herrenmeister," stood Prince Charles, brother of the Emperor. After his death the Chapter appointed Prince Albert of Prussia, nephew of the Emperor, as his successor. The Emperor gave his sanction to the appointment, and on the 26th of last month Prince Albert was formally introduced into his new functions in the old Castle of Sonnenburg. The Prince, in his inaugural speech, stated that our age offered great duties to Christian charity; that the order ought to take a share in the alleviation of the great social difficulties. The order will, therefore, direct its attention in future also to the position of the poorer classes, and probably found asylums for people who are without work.

On the 22nd and 23rd of June, a conference of friends of Missions among the Jews took place here. The public meeting held in the garden of the new City Mission-house was attended by about 1,500 persons—a proof that there is no want of interest for this important work. Reports were given about the result of the mission in different countries—Germany, Norway, and also in Palestine, where a great many Jews are now

returning. The conferences proper were not public, but only for people invited by cards. This prudence was perhaps used because, in a time when the Jewish question has created great public excitement, people might come with other intentions than were desired. Under the present circumstances, it was a conference of delegates, of workers, who exchanged their experiences. All went off in a friendly way; no anti-Semitic or philo-Semitic expression disturbed the good understanding of those who co-operate to bring the Word of God to His ancient people. They were certainly encouraged by the conviction that, notwithstanding all the difficulties of this special work, a greater percentage of conversions can be noted than in the mission among heathens.

Mr. Weiss, Methodist minister at Berlin, and a member of the Committee of the German Branch of the Alliance, died last month. He was truly moved by the spirit of the Alliance, and his loss will be felt. Without in any way interfering with the work of other denominations, he quietly did a good deal for spreading religious life here.

Another death took place, and this in the circles of Church Government. Mr. Lichtenberg, formerly Minister for Public Worship and Instruction in the late kingdom of Hanover, was afterwards appointed President of the Upper Consistory at Hanover. This Consistory had only been organized in 1866—a few months before the fall of the kingdom. If we remember that especially the clergy clung to the old régime in Hanover, we must acknowledge that his position was not an easy one. He filled his post as well as he could under the circumstances. He was quite orthodox, and tried to do for the Church of the province as much as he could, but he did not sanction the combination of orthodoxy with anti-Prussian tendencies. It will not be quite easy to find a successor.

The friends of the Positive Union in Berlin now try to organize themselves more closely in our capital by regular monthly conferences. This is very necessary, as a kind of party organization is indispensable in our synodical life. The Berlin City Synod has, as your readers will remember, begun to go on a more practical line. Still the district synods in Berlin show us what influence these bodies exercise when the unbelieving elements have the majority. In one of these synods the industrial schools, which take place on Sunday during the time of divine service, were openly defended, and the purchase of the old dancing saloon, "Prince Blücher," in the north of Berlin, as an evangelization hall, was termed a mere "speculation" of Pastor Diestelkamp. More necessary, however, than party organization is true evangelistic work, and it is a good sign that greater attention is always given to this. At the meeting of the West German Branch of the Alliance at Siegen, Pastor Erdmann (formerly at the German Church, Islington, London) gave an address on true revivals. German Christians begin more to look forward to such. In Berlin, another evangelist has been sent to us as a gift from God, after Mr. Schlümbach's departure. It is Mr. Von Barchewitz. He, too, is German by birth—converted in America, under the agency of the Methodist Episcopal Church. He has been working several years, under the Lord's signal blessing, in Valparaiso. Personal circumstances brought him to Germany and into contact with Mr. Schlümbach. We hope to keep him here for good. He wishes to evangelize in his native country, and has already begun his work. It will greatly facilitate his work that he does not hesitate to call himself again a member of our National Church, in which he was baptized and confirmed.

ITALY.

NOTES OF A VISIT TO THE WALDENSIAN COLONY IN CALABRIA.

In the spring of the present year, Signor Pons, the Waldensian pastor at Naples, was enabled by a grant from the Evangelical Continental Society, of London, to fulfil a long cherished desire to visit the descendants of the Waldensian colony in Calabria formed in the middle of the fourteenth century, and almost exterminated by the Church of Rome in the massacres of 1559 and 1560.* The desire of Signor Pons was quickened by the belief that his family is descended from some of those who managed to escape from the

* For particulars of this colony and the terrible massacre, see Miss Williams' "The Waldensian Church" (Religious Tract Society); or Dr. Wylie's "History of the Waldenses" (Cassell and Co.).

massacre and return to Piedmont. But we will let him tell his own tale.

Accompanied by a colporteur, kindly supplied to me by Signor A. Meille, agent of the British and Foreign Bible Society in Italy—who was of the greatest use to me on account of the earnest Christian spirit, patience, and tact which he displayed—I started for Calabria at the end of May, and remained there about three weeks, selling during that time 14 Bibles, 25 New Testaments, and 140 portions, besides 40 tracts and 16 *Amici di Casa*. A longer stay was found impossible, from the total want of means of conveyance, and the consequent fatigue, as well as from the difficulties as to food and lodging, really endangering health.

God manifestly blessed our work. We first and specially visited that part known as Calabria Citra. Besides Metaponto, Taranto, and Buffalona, we also visited in the province of Cosenza, Guardia-Piemontese, Fuscaldo, Paola, San Fili, Rende, Montalto, Vaccarizzo, San Sisto, San Vincenzola, Costa, Parantoro, Santa Maria della Castagna, Gesuiti, and Bucato.

Having with me letters of introduction, I was everywhere well received by the gentlemen of the various districts through which I passed. The municipal archives and those belonging to the priests were everywhere open to me. As it is my custom to avoid controversy, I did not say a word against the Church of Rome. In my numerous conversations, which lasted from the morning till late at night, I always sought to draw attention to the three following points: (1) Without Christ, we are all lost sinners; (2) we may be saved, if we are willing, through faith in Christ Jesus, our only Saviour; (3) we must all pray to God and worship Him in the name of Christ, as we are taught in the Sacred Scriptures.

Besides engaging in conversation, we always had worship in the families and in the inns where we lodged. If strangers from outside were not present every day, many always heard us read the Bible and pray. Wherever it was possible, we always invited the neighbours to unite with us in reciting the Lord's Prayer.

On two consecutive evenings I preached in the public square of Fuscaldo, several hundreds of persons being present, including five priests. I began to relate to about twenty persons the story of the Waldenses; in less than no time the crowd surrounded me, and I said to them, "Now I am sure you want to know something about the religion which your fathers had!" "Yes, yes, with great pleasure," was their reply; and I preached the Gospel to them for more than an hour, all being much moved, and they begged me to continue my address the following evening, which I did most willingly.

I found in all the localities occupied by Waldensians before the Reformation names still Waldensian, and everywhere traditions of Waldensian manners and customs.

At Guardia-Piemontese I found even the present Waldensian dialect. As I can speak the Angrogna dialect, I was understood perfectly, and understood them quite easily. I was moved even to tears by the tokens of affection which I received from them all as soon as they knew that I was "one of their brethren," as they at once called me.

During the long winter evenings the old people gather the younger ones round the fire and recount to them the origin and the massacres of their ancestors.

At two steps from one of the two gates of the town, there is a house called "the house of blood," and the blood of the martyrs, in fact, flowed as far as that spot when the carnage took place in Guardia. Mothers who then had infants at the breast abjured the faith to save the lives of their babes, and it was they who taught all that is still known by them to-day.

The men, generally speaking, do not go to confession, and the women show a great repugnance to it. For example, the father of the present Mayor, who died last March at the age of eighty-six, never in all his life went to confession.

At Guardia, the four walls of the church erected by the Waldenses still exist. Over the entrance are the following words: "Evangelical Congregation, 1507;" and these walls are called "La chiesa dell' origine," or "La chiesa de nostri padri."

To a good old priest, whose name was also Waldensian, and who was very courteous to me, I gave a Bible. He opened it, read a few words, and then exclaimed, "Thank you; it is the book of our fathers!"

At Montalto there is still the "Borgo degli Oltramontani," built by the Waldenses. There are the ruins of the Church of "San Giovanni;" and below the ex-convent of the Dominicans is a cave where the Waldensians used to hold their services. It is said that every time they assembled in this cave a monk came out to the garden above and preached to them to convert them to Catholicism.

At San Vincenzo, a baron, when he knew that I was in the country, came to meet me

and took me to his house; he bought a Bible and a book of prayers, and having gathered his family together, he said to them, "This is the pure religion of Christ." He showed me the place where the Waldensians were put to death by the executioner, one after the other. He was much moved, and begged me to write to him, which I have done and shall continue to do so. At Fuscaldo, a priest had said to the colporteur, "Get away with your false books, or you shall be stoned." As soon as the Mayor heard of it, he sent for the colporteur to come to a room in the Gentlemen's Club, gave him coffee, bought some books, and said to him, "Sell as many of these books as you can, for it is a holy book." The colporteur was touched by so much sympathy, as it was the first time he had ever received so much civility from a mayor.

At San Sisto the colporteur had sold several portions, but the purchasers wished to return them, when a young man of nineteen came and bought one, and said to the people standing by, "Keep them; this is God's book; I have heard it preached at Naples;" and so saying, he kissed the colporteur.

I still have in my ears the sound of the old woman's voice, who said to me at Guardia, "Your people have abandoned us." I felt the colour rise to my forehead, but I answered, "My visit is a proof that we have not abandoned you." I kept hold of these words as a call from the Lord. There are in those localities several thousands of souls whose ancestors, 300 years ago, were Evangelical. The Lord has evidently opened new doors to us; and I am sure that the Waldensian Church will at once take measures to evangelize the interesting residue of one of her ancient colonies.

GENOA HARBOUR MISSION.

The report of this mission for 1882-83 has just been published, and contains interesting details of work which is every year growing in importance. The new floating "Bethel" Caledonia seems to be serving its purpose admirably; and we observe that in the Annual Report of the British and Foreign Sailors' Society in London it is spoken of as "perhaps second to none in the world." This should be gratifying to the children of the Free Church Sunday-schools, who contributed £735 towards the building of it. About 5,000 sailors attended the services in the "Bethel," and the extracts from the missionary's journal give interesting cases of both awakening and revival of spiritual life in the hearts of these hardy men of the sea. The reading-room is open every evening, and scarcely a night passes that sailors are not there reading, writing letters, singing hymns, or enjoying a Bible-reading. The colporteur also seems to have done good work during the year. He visited 2,567 ships; offered the Scriptures, and in many cases read and expounded them, to about 29,000 emigrants; and was the means of instructing in evangelical truth not a few sailors on coasting vessels, harbour labourers, and emigrants. The sale and distribution of the Scriptures and religious books and papers were greater than in the previous year—being 320 copies of Scriptures, whole or in part, and 1,215 books sold; and 43 Testaments, 554 portions, and about 12,000 tracts, etc., distributed. Would that a similar agency could be established in every seaport in the world!

FLORENCE.

In a letter which appears in *The Christian*, Dr. Saunders says: "The Orphanage under the direction of Dr. Comandi, in the Via Aretina, is one of great promise and special interest in reference to the spread of the Gospel in Italy. I was present at the annual meeting which was held in May. All the orphans and children of the Sunday-school, with their parents and many friends, assembled in the garden. Addresses were delivered, and a few of the children gave recitals in the graphic way that none but Italians are capable of. There are seventy-nine orphans in the institution, fed, housed, clad, educated, and taught a trade of their own selection. The whole work is carried on in the spirit of prayer and dependence upon God. Evangelistic services are conducted in the Memorial Church during the week and on Sundays. Dr. Comandi has recently opened a mission church at Siena. Another work of equal importance is the Medical Mission, superintended by Miss Roberts, a Russian lady, in the Piazza Cavour, where the poor Italians receive medical advice and medicines without charge, and hear the glad tidings of a full and free salvation. I was greatly pleased in visiting the mission and finding a large assembly of the needy, who heartily joined in singing revival hymns. There is a Bible-stand close to the post-office and the Piazza della Signoria, where the martyr Savonarola was burnt at the stake in 1498. The ashes of the celebrated Prior of S. Marco were thrown into the Arno, but the Word for which he and many others suffered is now being publicly sold midway between the stake and the river."

VENICE.

"A short extract from the First Annual Report of the 'Ragged Industrial School' in Venice will interest your readers: 'An English lady, being unexpectedly detained in Venice during the winter of 1880-81, was earnestly wishing to know whether there were not some service here which she was intended to undertake, when, one Sunday morning in December, 1880, the minister of the Italian Free Church here prayed for the poor, idle, hungry boys in the streets and the piazza, that the Lord would open a way of rescue for some of them from misery and vice. This prayer seemed a message to her, and instantly gave rise to the thought, 'Could I not possibly start a ragged-school where these poor boys might be fed, and taught some manual work, as well as to read and write, and, above all, where they might be led to know their Saviour?' Just at the same time a providential circumstance enabled her to set apart £25 for this purpose; and thus, after earnest prayer for guidance, the school was opened on March, 10, 1881, in the premises of the Free Italian Church, under the very able directorship of Signor Beruatto, the minister of that church.' There are twenty boys in the Home, many of whom are orphans. The institution is managed with admirable method and economy. More spacious buildings are, however, urgently required. The printing press is at one end of the church. The dormitories are overcrowded, but scrupulously clean and tidy. On the occasion of my visit two boys were in the kitchen preparing the dinner, while others were sewing, making boots, and carving wood."

Mr. Ashton writes: "Excursions are arranged for in Umbria, Calabria, and in Sicily; and we trust we shall soon have good tidings to report of the labours of our brethren. A tentative journey has been made by the Rev. Signor Varnier to some of the towns in the interior of Sicily. He found the people very accessible, and ready to listen, but excessively ignorant. The majority know not that there is such a book as the Bible. Some progress has been made of late in regard to education, but as regards religion, the darkness of the middle ages prevails. This kind of work is somewhat perilous in Italy. Priestly power is still great, and as 'the end justifies the means,' serious trouble and even danger to life may arise. The evangelists, therefore, need the prayers of all their brethren, both for the success of their labours and for their personal protection. They are, in all cases, to travel two and two, one of the number being a colporteur. It is thus hoped that in every place visited some portions of God's Word will be left behind as a seed from which a blessed harvest may arise."

The Twelfth Conference of the Waldensian Churches in Tuscany took place at Leghorn. It was opened by Professor Geymonat. Among the pastors present who may be personally known to some of your readers were the Revs. Longo, Ribetti, and Meille. Reports were read of the churches at Rio Marina, Lucca, Leghorn, Florence Salviati, Florence Oratorio, Pisa, and Porto Ferraio. The progress the Waldensian Church is making in these cities and districts is satisfactory, especially at Florence, where there are 286 regular communicants, of whom 94 form part of the congregation of the "Chiesa del Salviati," 192 of the "Chiesa dell' Oratorio."

The Annual Synod of the Wesleyan Methodists in the north of Italy has also been recently held at Genoa, under the presidency of the Rev. H. Pigott, the well-known minister in Rome. To this Synod are invited ministers of the other Evangelical churches; the "Chiesa Riformata," the "Chiesa Libera," and the "Chiesa Apostolica" were all represented. In his closing remarks the Rev. H. Pigott, after alluding to the good feeling that prevails among all branches of Evangelicals in Italy, spoke of the necessity for an Evangelical Normal School to prepare teachers for the communal schools, as in this way Christian teaching would go hand-in-hand with general education, and be the most efficacious way of spreading Gospel truth throughout the land.

The happy death and affecting burial of Gaetano Caccialanza, a venerable preacher of the Gospel, at Fontevivo, in the Duchy of Parma, are recorded by a correspondent of the *Civilta Evangelica* in that journal. As he was upwards of seventy years old, the cure of his lingering disease was pronounced impracticable; he resigned himself to the Divine disposal. "If," he said, "God thinks that my mission on earth is finished, may He call me to Himself! Then for me to live is Christ, and to die is gain." Being visited by all the brethren, he declared his perfect resignation. When one day the Rev. Joseph Carile told him that the building of the new chapel would be begun, a smile of joy lighted up the old man's face, as if to say, "You will see its accomplishment, though not I." Advantage was taken of the old man's burial to impress the many bystanders.

Home Intelligence.

THE MILDMAY PARK CONFERENCE.

It will be remembered that the Conference was established twenty-seven years ago at Barnet by the late Rev. W. Pennefather, and that on his removing to St. Jude's, Mildmay Park, they were transferred to this neighbourhood. There was a very large attendance, and arrangements had to be made for an overflow meeting. The topic of conference was "Union with Christ," and this was looked at under three heads—the ground of security, the source of power, and the source of fruitfulness.

On Wednesday, the Rev. C. A. Fox introduced the first topic, and was followed by the Rev. Dr. Monro Gibson. In the evening the speakers were the Rev. C. Graham and Mr. Russell Hinditch.

On Thursday, the Rev. Dr. Andrew Bonar spoke on the second topic—the source of power; and at the evening meeting, after the Rev. Evan Hopkins had addressed the large assembly, the Rev. H. P. Hughes spoke upon the same subject.

On Friday the subject was "The Source of Fruitfulness;" and in opening the morning meeting Mr. S. A. Blackwood said that the day would ever be a memorable one to him. It was the twenty-seventh anniversary of the day on which, in Mr. Pennefather's church, the church of the founder of the Mildmay Conference, the light of truth beamed into his soul. As he looked back over the line of years, what failures and what bringing forth of fruit unto himself there had been! He had no doubt that there were many present who, amidst the joy of this Conference, were sadly out of tune with all that they heard; there were sad hearts present, perhaps, because the world was still clinging to them. And what hope was there for such? God clearly marked out the way—pardon for the past, and fruitfulness for the future. Revival and fruitfulness were both promised if they came to the resolution in the strength of their Lord that henceforth they would have nothing to do with idols.

The Rev. Marcus Rainsford followed with a valuable address on the keynote of the Conference being vital union with the Lord. When Christ was here on earth He had all the fruitfulness in Himself, but when "the corn of wheat" died it remained not "alone," for now through all eternity He was displaying His fulness through the members He had upon the earth.

After the requests for prayer had been read, the Rev. Theodore Monod followed, opening an interesting address by telling of a visit to an engine-house, when, having described an engine of 200-horse power, he said what would be their surprise if to their question, What comes out of all this? they were told, Nothing particular! If in Christ they had all power, they should be displaying it for the salvation of the world.

In the afternoon there was a large attendance at the Lord's Supper, when the Rev. Dr. Andrew Bonar presided.

At the close of the service meetings were again held, one of them being especially valuable—that at which the Rev. Frank White gave an address upon how to deal with anxious souls. In the evening the Conference Hall was crowded to excess, and addresses were given by the Rev. J. Luce and Herr Schlümbach, a German evangelist.

IRISH EVANGELIZATION SOCIETY.

The report of the Irish Evangelization Society's work during the past year is full of encouraging facts. Amid all the troubles that have befallen the sister island, it is gratifying to know that various evangelical agencies are doing their best in spreading the Gospel among the people—the only balm that can effectually heal her wounds. Mr. James Barton (Dundalk), Hon. Sec., writes: "Our four tents are at work, and we have every encouragement to go forward this summer if means are provided for us. Indeed, the demands upon us are such that I would be glad to send out a fifth tent, and am in a position to send evangelists with it if it were provided. Poor people who have received blessing through our work are helping us increasingly, but the upper classes are much crippled in means in this country."

THE VICTORIA INSTITUTE.

The annual meeting of this Institute took place in the theatre of the Society of Arts, which was crowded. The chair was taken by Sir H. Barkly, G.C.M.G., F.R.S., one of the Council; the President, the Earl of Shaftesbury, K.G., being prevented by his duties at the House of Lords from attending. The

report, which was read by the Honorary Secretary, Captain F. Petrie, stated that the strength of the Institute had now risen to 1,020 members and associates, of whom 275 were foreign and colonial. It then continued: "It may be truly said that the steady support accorded by both members and associates has been a special means to its remarkable advance. All have appeared to realise that the Institute was really doing good service, and that of the highest character, being, in the words of our motto, *Ad Majorem Dei Gloriam*. As regards the Institute's philosophical and scientific investigations, an increasing number of home and foreign members and friends now contribute to enhance their value, and aid the Institute in filling that position which its aims demand. It exchanges transactions with many leading London societies, whose members—whether in its ranks or not—willingly render aid when consulted. The adhesion of such men as Pasteur and Wurtz, and many others at home and abroad, has tended to render the Institute more useful 'at a time when principles which a few years ago would have been taken for granted by ninety-nine out of every hundred persons, are now all of a sudden brought up for discussion, and doubt thrown upon them,' and when it is so important that accurate scientific research should be encouraged and insisted upon." The object of the Institute being to fully and impartially investigate questions of philosophy and science, and to have especial regard to any [illegible] were made use of by the opponents of religion to attack the great truths of Holy Scripture, investigations had been conducted into the scientific accuracy of the points raised by those who declared that science was opposed to religion, and in doing this the Institute had sought the co-operation of able men, whether members of the Institute or not, and the readiness to help, and the courtesy of the scientific world generally, was warmly acknowledged. Among the subjects investigated during the past session had been the various doctrines of Evolution as taught by Haeckel, Darwin, and others. In this Professor Stokes, F.R.S., Mr. St. G. Mivart, Professor Lionel Beale, F.R.S., Dr. Wallack, Mr. J. E. Howard, F.R.S., and others had assisted. The question of "Life and its Manifestations," and of the "Argument from Design," had also been under discussion; and amongst other subjects, the "Results of Recent Explorations in Babylonia," in which Mr. Hormuzd Rassam, Professor Delitsch, and others had assisted. The "Journal" was reported to extend to sixteen annual volumes. Her Majesty had accepted the volumes, and many foreign libraries had subscribed for complete sets. The papers in the "Journal" were translated or republished in many countries, and were largely used by members and others delivering lectures. A people's edition of some papers had been issued. The careful and complete organization of the Institute was carried on by voluntary workers, thus rendering it possible to practically return the subscriptions, in the form of literature, to the members. The great opportunities for increasing the influence of the Institute and making use of its literature and organization for the public good had, however, led to the foundation of a "special fund," and it was very desirable this should reach £700 as soon as possible, so that present opportunities might be taken advantage of. The various resolutions were then moved and supported in a series of excellent speeches.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND FOREIGN MISSIONS.

An interesting meeting was held in the Lecture-hall, 186, Aldersgate Street, to inaugurate a "Young Men's Foreign Missionary Society" in connection with the British Young Men's Christian Associations. The objects of the society are, first, to foster a missionary spirit in the hearts of young men; and, second, to make the necessary provision to enable them to enter foreign mission work in connection with existing societies. From time to time young men have come forward for missionary work, some of whom have entered the foreign field, and are to-day engaged in spreading the Gospel among the heathen; others are doing the same among the heathen at home. Several are already in training for distant lands, and many others have heard the Lord's call to the work, and are merely awaiting the opening of the door.

THE FOREIGN AID SOCIETY.

A deeply interesting meeting in connection with this society was held in the National Club, Whitehall Gardens. Lord Kinnaird took the chair, in place of Lord Shaftesbury, who was engaged in the House of Lords. This society, whose object is to promote the principles of the Reformation by grants in aid to the evangelical societies on the Continent, is a Church of England society. It is a matter of deep regret that it receives so little support from the large section of that Church which supports so liberally the Church Missionary Society for carrying the Gospel to the heathen. We have to deal

with a semi-heathenism across the Channel, and a vigorous support of the existing evangelical societies on the Continent, particularly in France, could not fail to have a powerful influence on Europe and the whole world. For this end, a very large proportion of the society's funds goes in support of mission work in France.

One feature in this meeting was the presence of two men who, more than any others, represent the living Protestantism of France—namely, M. Eugene Réveilland and Pastor Lorriaux, of the Central Society. Both of them spoke admirably. M. Réveillaud confirmed, in a striking way, from his personal observation as an evangelist, what has been noticed by others, that there is undoubtedly a breath of the Divine Spirit stirring the heart of the nation to feel after the living God as revealed in His Son Jesus Christ; everywhere there is an open door and ready hearers. He referred in particular to Brittany, once the most bigoted part of France, where he had lately a most cordial reception and large audiences to hear the Gospel at Brest, L'Orient, etc. Here is a population of two millions, closely allied in language to our own Welsh-speaking people. After giving some very interesting details, he concluded an eloquent appeal by comparing our French brethren to the disciples, who at their Lord's command launched out into the deep, and, as the result, got such a great multitude of fishes that they beckoned to their partners, who were in the other ship—that is, to ourselves on this side of the Channel—to come and help them. Shall we not do so? M. Réveillaud spoke in French.

Pastor Lorriaux, who spoke in excellent English, charmed the meeting as, with mingled pathos, naïvete, and touches of quiet humour, he described the preparedness of the French people for something better than the superstition and ignorance and infidelity which are so rampant among them.

Mr. Donald Matheson observed that no country on the Continent more heartily welcomed our co-operation in mission work than France. The Foreign Aid Society could not do a wiser thing than concentrate its energies, as it is doing, in support of evangelistic missions in that country. The continental countries do not ask us to set up churches by means of bishops and pastors, after a model of our own, but they do need evangelization, pure and simple, to follow up the work of the colporteur in sowing the seed of the Word, which has been so largely carried on for many years by our Bible and Tract Societies. If the Church of Rome considers England the great prize with which, when gained, she may subdue the world, the Evangelical Church of Christ may well look to France as the key of the position which, when gained, cannot fail to influence not only all Europe, but Africa and the East.

MISS SHARMAN'S ORPHAN HOMES.

The annual meeting was held in the Lecture-hall of the above institution; the Rev. H. Simon, of Westminster Chapel, presiding. Mr. Bidlake read the report, a document always characterized by Miss Sharman's trust in God, her mother-like sympathy, and her sound good sense. Nearly all the girls who have been sent into service are doing well, and during the past year four more have earned the prize of a watch for keeping their first place seven years. This speaks well for the institution, as well as for the girls, showing that good places are provided for them, as well as good girls for the places. Miss Sharman's first purpose is to do her work well, rather than to do a great deal; consequently she keeps the orphans long enough for their strength and their principles to become established, and until they have gained a fair share of experience. There are now 222 children in the Home, West Square, Southwark, and its country branches at Gravesend and Tunbridge Wells. Miss Sharman was enabled by the kindness of friends last year to give all the orphans a change by the sea or in the country, and hopes to do so this year, if funds come in for that special purpose. A new wing of the Home is waiting to be furnished, and will require £1,000 a year of additional income; and there are applications for the admission of fifty children—the circumstances of some are most touching. Miss Sharman, on principle, never appeals for funds, nor collects subscriptions. Her view is that she received her work from the Lord, and that He will supply her need, as He always has done hitherto.

Brief addresses were given by the Revs. Canon Hussey, W. Statham, Newman Hall, and others.

The Chairman, in the name of the meeting, thanked Mr. T. Roper Smith, the honorary architect, for his continued and very valuable services; and also expressed his own interest in the Hastings Home, which was specially for the orphans of formerly well-to-do persons who had left their children unprovided for. This, as well as the other Orphan Homes conducted by Christian ladies, deserves the warm and hearty support of all who feel their re-

sponsibility to care for helpless female orphan children.

LORD SHAFTESBURY AND THE COSTER-MONGERS.

In connection with the Golden Lane and Hoxton Costermongers' Christian Mission, conducted by Mr. W. J. Orsman, the annual Costers' Donkey and Pony Show was held near Costers' Hall, Hoxton Street. There was a very good show of animals, the entries comprising 71 donkeys and 30 horses and ponies. They evidenced by their appearance the kind treatment by their owners and drivers.

The show was well attended, and that particular part of Hoxton in which it was held was crowded by costermongers and their friends, who seemed to take much interest in the anniversary. There were five donkeys exhibited of the ages respectively of 40, 30, 28, 20, and 14 years. The Earl of Shaftesbury, the President of the Mission, who was accompanied by Lady Edith Ashley, was welcomed by genuine costers' cheers as he entered the show-yard to inspect the donkeys.

The anniversary meeting was held in the hall, the Earl of Shaftesbury in the chair. "All hail!" was heartily sung, and the Rev. John York offered prayer. Mr. W. J. Orsman made a statement, from which it appeared that 1,072 Gospel and other meetings had been held during the year. The membership of the Sunday-school was 620, and that of the Band of Hope 447. They had never drawn from the capital of the Sick and Burial Club, and there was £630 to its credit at the present time. Referring to dwellings for the costers, Mr. Orsman said the model dwellings in Whitecross Street were not suitable for the costermongers, as they had not the little yards and stables for the donkeys. He wished some of our wealthy philanthropists would erect dwellings for this most deserving class.

His Lordship said that among all the meetings he attended, none gave him more satisfaction than that of the costers. Mr. Orsman had every reason to be thankful for the results of his twenty-one years' work. The people of Golden Lane were once almost the most lawless of the human race, the pest of London, a nuisance to society, and a danger to the police. What was their character now? Colonel Henderson had told him that amongst all the people in London, there were no more orderly, honest, and well-conducted folks than the costers of Golden Lane. That showed the regenerating power of the Gospel, and it was time that all the costers of London were improved by the example of those of Golden Lane. The exhibition of donkeys and ponies was most creditable, and showed that the costers had practised the duty of humanity to animals. He asked the owner of a donkey 40 years old, what did it do? "Do?" the man said; "it walks about and plays with the children."

Prizes were distributed to the successful costers, and the proceedings closed in the usual way.

MISS DE BROEN'S MISSION.

Earl Cairns presided at a meeting held at Exeter Hall on behalf of the work carried on by Miss de Broen and her fellow helpers, known as the "Belleville Mission." His lordship in a few kindly words commended the work as worthy of support. The Rev. Neville Sherbroke also spoke of having visited the mission, and found that a really good and needy work was being done in such a way that it could not but commend itself to any who saw it.

Miss Ker then gave a description of the various branches of the work, which embraces, among other things, a medical mission, attended by some thousands during the year, many of whom not only get healing for the body through the skill and indefatigableness of a kind Scotch doctor, but their souls are blessed also. Miss Ker gave several illustrations of cases of real blessing in conversions to God and consistency of life as fruit thereof.

Miss de Broen added further remarks to the details already given. Even infidels have begged them to take their children into the schools, saying, "Take our children; we know you will bring them up well." Although there are twenty-five workers all told, many more are needed. They would be glad to welcome any sent by the Lord to help them, but they must be real workers for the Lord. Miss de Broen pleaded very earnestly for a printing-press and a hospital or medical mission-house, both of which are greatly needed, as well as a married gentleman to help in keeping the accounts and in the general superintendence.

HARLEY HOUSE ANNIVERSARY.

A large assembly gathered at Harley House, Bow Road, E., to give thanks to the Lord and hear an account of His work carried on by our excellent friends, Mr. and Mrs. Grattan Guinness, during the past year. These devoted servants of Christ must have been cheered to see so many of the Lord's people more than filling a large tent in the

garden, who were glad to have the privilege of seeing the faces and hearing the voices of some of those who had given themselves for Gospel work among the heathen.

After prayer by Mr. Glenny, of Algeria, Mr. Guinness, who presided, read a part of Rev. xiv., and said that he had no doubt but that the fall of Babylon mentioned in this prophecy was the period of the Reformation, and of universal proclamation of the Gospel. Since the French Revolution a hundred societies had been engaged, in some way or other, in spreading the glad tidings of salvation; the Bible itself had been translated into over two hundred languages, and seven thousand copies were being issued daily and sent forth among the nations. The work of evangelization had extended on every hand; every country in the world was now open, and this work at Harley House was a little part of the great work that had been and is still going on under God in these last days. This was their tenth anniversary; during those years nearly three hundred missionaries had gone forth from the institute—viz., one to some part of the world every fortnight. This of itself was deeply encouraging. Some of them had laid down their lives in distant climes in their work, and others had taken their places. More than a dozen young men were on the platform, most of whom were going to different parts of the world, more especially to China and Africa.

STREET IMMORALITY.

A second meeting of noblemen and gentlemen was held at 12, Charles Street, Berkeley Square, by kind permission of the Marquis of Ailsa, on July 2, to discuss the best means of suppressing to the greatest possible extent the very terrible amount of open and hidden vice that has grown up in the midst of England, and which has, until the last few months, been allowed by the inadequacy of legislation and the apathy of public opinion to prevail. Before separating, the meeting resolved itself into a Central Vigilance Committee, with power to add to its number. Its duties will be to endeavour to institute Local Vigilance Committees, much on the principle of St. Jude's, Gray's Inn Road, in every district and parish of London; also to promote legislation and every other possible means calculated to further the ends so earnestly desired, especially the suppression of houses of ill-fame, and of the open profligacy and loitering in the streets.

HIGHLAND TEMPERANCE LEAGUE.

The third annual report of this society shows a great work of Gospel Temperance being done in the Highlands and islands of Scotland. The three agents have addressed meetings, numbering from a handful to thousands of people, in churches, school-rooms, halls, private houses, and in caves by the sea-shore. During the year nearly 10,000 have either donned the blue ribbon or signed the pledge. The last Assembly of the Free Church of Scotland, in its Temperance report, acknowledged with gratitude the work done. At the last meeting of the Free Synod of Ross, the Convener of the Temperance Committee said, having referred to the efforts of the various Temperance societies, more especially to those of the Highland Temperance League, and the great success which had attended the labours of its advocates, it was scarcely possible to determine the moral and spiritual results that had accrued from this movement—results which should rejoice the heart of every Christian minister and office-bearer of the churches.

The poverty of the Highlands, the widely-scattered population, difficulty of access in many cases, and the severe storms of winter among the hills, and boating among the islands, render the work most arduous; yet God has wonderfully blessed it.

METHODIST NEW CONNEXION.

The President of Conference has lost no time, by means of a special circular just issued by him, in calling the attention of the ministers of the Connexion to the quickening and profitable conversation held in the closing hours of the late Conference, as to the best methods of promoting a deeper spiritual life and the growth and extension of the churches. He urges the recommendation to hold open-air and other evangelistic services during the first six weeks of the denominational year, to set apart a particular day for special mutual encouragement in preaching and prayer, and to adopt other measures for religious quickening and extension. He also suggests that the ministers keep this subject before the minds of their people by frequent references to it in the private means of grace and in public services, in order to encourage a feeling of fervent desire and anticipation.

PRESENTATION TO THE EARL OF SHAFTESBURY.

The seventeenth anniversary of the Watercress and Flower Girls' Mission, and the tenth of the "Emily Loan Fund," from which, without interest, advances are made to needy and deserving persons, was celebrated at the Foresters' Hall, Clerkenwell. A plentiful meat tea, relished with evident zest by

700 women attached to the mission, was succeeded by a public meeting, over which the President of the Institute, the Earl of Shaftesbury, presided. The report having been adopted, a beautiful timepiece, purchased by the flower and watercress women who had received benefits from the "Emily Loan Fund," was presented to Lord Shaftesbury; and an illuminated address to Sir E. Y. Henderson by the flowerwomen who used to sit outside the Angel, Islington, for allowing them to remain in the Upper Street after their removal from that place. The Rev. J. H. Rose moved a vote of thanks to the noble Chairman, who, in response, said that the best way the women could thank him was to continue in the course in which they had begun. Of their honesty there could be no doubt, for out of over £2,000 lent out, not more than £50 had been lost, and that was owing to death or illness. His lordship would like to know what commercial establishment could show such a return as that? Why, they had set an example to the whole commercial world. He well knew the temptations to which they were exposed, and he believed it was only by the Christian efforts of the promoters of this mission that they had been able to achieve the position they now held. The proceedings then terminated.

EVANGELISTIC WORK IN BERLIN.

At the Central-Noon Meeting, Young Men's Christian Association, Aldersgate Street, Mr. Von Schlümbach gave a lively account of his recent experiences in evangelistic work in Berlin and other parts of Germany. He said he had greatly desired during the past month an opportunity of returning to London to offer thanksgiving to God in the midst of his people for all that he had been permitted to see. He had felt as if sent out as a missionary to his own people by the Noon Prayer-meeting here, and he came to lay before them some report of a year's labour. A prayer-meeting like this is a power in the universe; these prayers go up and "ring the bells of heaven," and answers come down in rich abundance. He greatly valued these daily remembrances before God of himself and the work given him to do. He would not say much of the hindrances he had to encounter. Infidelity had left him alone. His greatest hindrance had arisen from some Christian brethren who suffered from "the sickness of churchism." Some of these dear friends were not able to look over their own steeple. They had no other fault to find except that he could not formally join himself to their particular "church;" he preferred to stay in the Church of the Lord Jesus, and he loved to tell those in all the churches of the One who died for them on the cross. Coming to the bright side of the picture, Mr. Von Schlümbach said that the reports of German scepticism had been overdrawn. There was, no doubt, much indifference among the masses of the people. When he went to Berlin he was greatly helped in starting out by one of the pastors there—a man who was standing as a very lighthouse in the midst of all the storms that rage around the Christian faith in that city. They were able to open little meetings in lager-beer rooms and other places. He thanked God he could report many cases of thieves and notorious sinners who had been regenerated, and were leading a new life. He did not hold after-meetings, but, what was better still, his house was an after-meeting the whole day long. Eternity alone could reveal the tale of what it was his privilege to know in that way of the saving power of God. Every night, towards the close of the work, they had audiences of 1,500 or 1,800, and many seeking the Lord. The meetings were still going on with good success. The work of the newly established Young Men's Christian Association was also progressing most favourably. There are more than 200 members in it now, while it commenced in April last with 60 only. Mr. Von Schlümbach told, in closing, of the services he had recently held in a place in the north of Germany where, according to the pastor who invited him, "nobody cared for Christianity, and the church was empty." They met in a large saloon holding 2,000 people—a motley crowd. The selling of lager beer was going on in full blast, but soon, through the mercy of the Lord in answer to prayer, that was stopped, and the place was full every night with people listening to the Gospel. He hoped soon to return and evangelize in Central Germany.

Monthly Survey of Missions.

INDIA.

In regard to the Maratha Mission connected with the American Board, a most interesting letter has been received from the Rev. Edward S. Hume, of Bombay, giving an account of a Christian community discovered by him at the town of Lalitpur, a place of about 10,000 inhabitants, in the southern part of the North-western Provinces, about 250 miles west of Allahabad. It seems that at Khirya, a village near Lalitpur, there was a family, four members of which had lived a good deal in Bombay, and that three of the brothers were members of our mission church in that city. For five years past they have told Mr. Hume that a large number of their friends and neighbours, some of them in villages even forty miles away, were Christians, and had asked for a preacher or teacher. These brothers had often urged Mr. Hume to visit their home, and though it was a great distance from his field of labour, he determined to accept their invitation. There were no missionaries in that whole region, save two of the Swedish Society, who had not been connected at all with this movement. From Lalitpur Mr. Hume wrote: "This work has been going on here unknown to any one in all this region. Perhaps there may be many places where the seed is secretly growing. It must, however, become known some time, and when that time does come, there will be great rejoicing. Since writing the above, I have learned that these people gave up their old heathen custom of burning the dead some eight years ago. Since then they have been known and regarded as Christians. It is quite a remarkable fact that in all these eight years, but one, I think, of this community has been removed by death. One of those yesterday baptized is a high-caste widow. Her husband died six years ago. I don't know all the circumstances connected with her first hearing the truth, but about that time she came to live with the Christians because she did not believe in idolatry, and because she was convinced that Christianity is true. She has fine fields, and owns a good deal of property; so that she had no worldly motive in joining the Christians."

Dr. Husband writes as follows about Miss Young's work in Ajmere: "Whatever opinion may be held regarding the extension of medical missions as carried on by male agents, there can be no doubt as to the utility and advantage of trained medical Christian ladies to work among the secluded women in the Zenanas. For it cannot be denied, notwithstanding the spirit of progress that is abroad, that the women in the Zenanas are still shamefully, disgracefully treated. This, in my opinion, and speaking only of that part of the country with which I am familiar, is the direction in which medical missions ought to be developed,—sending medical ladies, imbued with a Christian spirit, into the Zenanas, to help the women in their times of sickness, and, as opportunity offers, speaking to them the words of eternal life. Since Miss Young came to Ajmere, now nearly a year ago, although her strength has been given to the study of the language, she has also been able to help a great many suffering women in the Zenana. To regulate work of this kind is no easy matter. News of cures successfully treated soon spreads, and Miss Young finds it difficult to refuse the many calls made upon her time and strength. Although the female dispensary is the central meeting-place, where messages are left for Miss Young, and medicines are distributed to those who have been visited in their homes, she has not given her main attention to treating the women who assemble there. As a rule, they belong to the lower castes, and can be seen and prescribed for by the native Christian in charge. I hope at no distant day we will be able to make such arrangements in the female dispensary as shall place its whole management and working under female influence."

Further information upon the Brahmo-Somaj movement in India may be gathered from the Brahmo Year-Book for 1882, edited by Miss S. D. Collet. Here we have "records of work and life in the Theistic Churches of India," from the point of view of those who may be supposed best to understand "the New Dispensation," as its adherents fondly term it. A strange medley it is. In the Pocket Almanack for 1883 we find the following "Harmony of Prophets": On Monday, Rishis are to be honoured; on Tuesday, Chaitanya; on Wednesday, Moses; on Thursday, Socrates; on Friday, Buddha; on Saturday, Scientists; on Sunday, Christ Jesus!

We give an extract from a letter of Mr. Cobban's, which appears in the *Christian* re-

garding "Village Work in South India": "During our tour last month we came to a village at which I received a most cordial welcome from one of the leading villagers. When he learned that I was a missionary his joy was unbounded; he took us to his house, and spread mats for us on the pial (*i.e.*, raised bench), that we might sit down. My wife and children were with me. My good friend went and brought all his fellow-villagers, and I preached Christ to one of the most attentive audiences I have ever known. While I was talking to the men, my wife went and spoke to the women, who, though timid, had ventured out to see her and the babies. When our service was ended, my friend said, 'It is just thirty-five years since a missionary was in our village. The missionary who used to visit us went away, and our mission-school was closed. I am the only one alive now who was a scholar in that school.' I found that he had read Luke's Gospel in the school when a boy, and knew the facts of Christ's life and death. He told me that he did not believe in heathenism, but in one God and in Jesus Christ. He never worshipped idols. I besought them all, earnestly, to renounce their idols, and from that day to begin to worship the true God. The men appeared deeply interested in the message, and impressed with its truth, and promised to do so. They begged me to send an evangelist at once to teach them of Christ, and promised to give a house in their village in which he might live. This one fact showed that their prejudice was disarmed, for caste people, as a rule, will not suffer a Christian to live among them. My friend said to me as we came away, 'Whether it be due to the punniam (merit) of that old missionary or yourself, or to Jesus Christ, I don't know, but now that you have come and told us these things, this is the happiest day of my life. Don't forget the evangelist!' So we said, 'Salaam,' and came away. Alas! I am unable to send the evangelist; but I do believe that God will somehow do it."

CHINA.

A correspondent of the *Interior*, writing from Canton, says that there has been an evident decline recently in idolatrous worship. The fact has been observed both by Christians and non-Christians in that city that there has been a very marked decrease of worshippers at the prominent temples. These temples are ordinarily leased to certain companies who receive the proceeds of worship, paying sometimes six or seven thousand dollars annually for the rent, making money at that. The profits come from the sale of incense and from contributions; but now the faith of the people seems so shaken, that the leases go begging, and the temple-keepers are said to be in deep despair. The cause of this, it is affirmed, has been the widespread proclamation of the Gospel, and this may account for the bitter hostility to Christianity in certain quarters. It must be remembered, however, that something more is necessary than to destroy the faith of the people in their idols. There will be little improvement if the Chinese turn from their idols to infidelity. The work of missions is to lead them to the true God.

Miss Jones, a missionary of the China Inland Mission, when itinerating in the province of Can-Suh, met at one place a mandarin of the district, with about twenty followers, destroying the fields of poppy. Much was destroyed at the time it was getting ripe. An order had been given to the mandarins to go in person over the country; but it was found that only the fields nearest the roads were destroyed. The cultivation of opium is so extensive that it would be well-nigh impossible for the officials to destroy all the fields. But the fact here stated shows the purpose of some of them.

The *Gospel in China* writes thus on the Opium question: "Those who plead for a little humanity towards the Chinese are often accused of disregarding the interests of their Indian fellow-subjects, and are warmly assured that the abolition of the opium cultivation would be a gross injustice to the latter, and would be greatly resented by them. But what says the Government of Bombay? A proposal was made some time ago by the Indian Board of Revenue that the cultivation of the poppy should be introduced into the Bombay Presidency, and was resisted by the Government of Bombay in the following exceedingly strong language: 'The Government consider there are very strong objections to the introduction of an industry so demoralizing in its tendency as opium cultivation and manufacture, into a province where at present it is unknown, and, so far as his Excellency in Council is aware, not asked for by the people. If opium cultivation were allowed in Scinde, it could not with consistency be prohibited in the rest of the Presidency. It has already been tried at Gujarat, and the result was widespread corruption and demoralization. At present the consumption of opium in this Presidency is very limited, but if the cultivation of opium, and manufacture of opium, were permitted, every village might have its opium shop,

and every cultivator might contract the habit of eating a drug which is said to degrade and demoralise those who become addicted to it. On the ground of public morality, therefore, his Excellency the Governor in Council would strongly deprecate the grant of permission to cultivate the poppy in Scinde, or in any other part of this Presidency.'"

The Rev. G. Cockburn, of I-chang, writes thus about the "Popular Religious Literature of the Chinese:" "There is in China an extensive literature known as *san shu*, holy or religious books. Some of these works are large, and present a pretentious array of volumes; but the most popular kind is the *Chuen-se-wen*, exhortation of the age—a broadsheet, the cost price of which would average a penny the score. It is to this humble branch of literature, which supplies the place of the pulpit, and forestalls Bible and tract societies, that I would direct attention. Religious books and tracts are printed and distributed by individuals and benevolent societies; and having made a collection of those circulated in I-chang for the last year or two, some account of their contents may prove not uninteresting. It is in these books and tractates that we find any living religion and Chinese ideas expounded in a popular manner. In the *san shu* the Emperor is represented as universal lord, owner of the soil, and ruler of all under heaven. By his bounty and care all are fed and protected; therefore his delegates, the mandarins, are to be obeyed and respected; nor ought any to be so base as to smuggle goods or evade the land tax. The most sacred of obligations is filial piety. The social unit is not the individual, but the family; and, as in ancient Rome, a father has absolute power over his offspring. The duty of filial piety is based upon the benefits received from parents; and the Chinese go so minutely into all the kind offices performed by them that we cannot recapitulate what is said. Besides perfect obedience being shown them, parents are to be nurtured when alive, and worshipped when dead. The dead are to be served equally with the living. Merely to give one's parents food and clothes does not entitle a man to be called filial. If the heart be not right, this is but treating them like domestic animals, who are also fed and cared for by man. The idolatrous rites at funerals and worship at the graves and before the ancestral tablets erected in the chief room of the house, are the religious ceremonies performed with greatest reverence, and clung to most tenaciously."

AFRICA.

We extract the following from Miss Whately's report on the work in Lower Egypt: "Work among adult Moslems is the most difficult, perhaps, of any Christian labours, and the feeling among them is very bitter at present. All the more they need the influence of the Gospel, however; instead of relaxing, we need to redouble our efforts. The Medical Mission is, perhaps, the most hopeful of all attempts to benefit adult Moslems. The poor flock daily to it since it has been re-opened; for, like the schools, it was necessary to close it. Poverty has increased the average amount of disease this year, and the troop assembled every morning have a lamentable appearance. The first day a considerable number came. The opportunity was taken to point out the difference between the works of God's servants, striving to alleviate the suffering and do good to the poor and afflicted, and of Satan's servants, wreaking their savage cruelty even on harmless women and young children. The text quoted of the good tree bringing forth good fruit, etc., seemed to strike some of the poor creatures, and, ignorant and degraded as they are, there can be no doubt that kindness and patience will open the door for the entrance of that Word which giveth life. Surely this is a time when Egypt—the object of such intense interest in England—should have the aid of such as feel for those that walk in darkness, more than hitherto! The storm having ceased, and the sky being calm, it is time for renewed efforts in this field of labour."

We are glad to learn that Dr. Somerville and his young assistant, Mr. Cumming, continue to be largely blessed in their work in South Africa. One of the Kimberley papers remarks: "While Dr. Somerville is most earnest and at times impassioned in his eloquence, oft by his glowing enthusiasm kindling a responsive flame in the breasts of his hearers, it cannot be laid to his charge that mere excitement is either the means by which he exercises his wonderful power, or the aim which he has in view in preaching." The same journal declares that the Doctor has done what many believed impossible in Kimberley—sustained the interest and enthusiasm of the multitude for a considerable length of time. A remarkable feature of the movement noted by this paper is its catholicity: "We find united on the same platform Episcopalians, Wesleyans, Presbyterians, Congregationalists, adherents of many other Churches and sects, and free-lances or men of no particular denomination. A grand and encouraging spectacle it is to see men and women, while not laying aside their

characteristic denominational distinctions, meeting and joining hearts and hands on the broad and beautiful platform of the love of Jesus Christ." A hope is expressed by the writer that a permanent organization of the different bands of workers brought together by Dr. Somerville will be one of the fruits of his visit. Already a Young Ladies' Association, as well as a Young Men's Christian Association, has been formed.

The Free Church of Scotland continues to give proof of her evangelical zeal by, year after year, sending missionaries and ministers to the foreign and colonial field. The mission-colonies, as they may be called, which have recently been founded, make continual demands for more help, as, in the providence of God, the sphere of their operations extends. It says much for a Church when the blanks made by disease and death are speedily filled up by the flower of her young men. A pleasing illustration of this has just occurred in the history of one of the most hopeful of the African missions—Livingstonia. No difficulty was experienced in finding missionaries, doctors, and teachers, to take the place of those who had fallen at their posts. The other week a great valedictory meeting was held with the new missionaries in the Free College Church, Glasgow; and recently there was a second and well-attended meeting, when the Presbytery of Glasgow ordained and solemnly set apart the Rev. James Alexander Bain, M.A., of that city, for the work of a missionary in Livingstonia. The Rev. Professor Candlish preached, and the Rev. George Reith gave the charge to the young missionary, with whom the audience shook hands and wished God-speed on retiring. Mr. Bain has since sailed. The party was accompanied by Professor Henry Drummond, of the Free Church College, Glasgow, who has gone out on a visit of exploration in connection with African Missions.

MEXICO.

Dr. William Butler, General Superintendent of the Missions of the Methodist Church in Mexico, in his address to the Irish Conference, gave some cheering news from that part of the mission field. He said he came from Mexico, now the most Protestant of all Roman Catholic countries. He remembered when General Santa Anna was Dictator of Mexico, and when no Bible or missionary could enter that land. He had lived to see that man degraded, and visited him with some American gentlemen, and found him in a state of great poverty, in a poor street, supported by a pittance from his clerical friends. There was now no nun or convent, monk or monastery, or Jesuit, in all that land. He was there the day they were turned out. On that morning the editor of the *Monitor Republicano* headed the leading article in that paper, "Jesuits, farewell," in which he said he had compassion, not for them, but for the land to which they would go, and concluded a powerful indictment of their conduct by the words, "Gentlemen Jesuits, farewell." The country was now open to all Evangelical Churches, and he was told by the present President of the Republic to come to him at any time of the day or night if he received any opposition in the prosecution of his work. He had purchased the Convent of San Francisco, which was built on the site of the old Palace of Montezuma, and there the mission had a chapel, school, and book concern. He had also purchased for 10,000 dollars the Inquisition, where the awful cruelties common to such places had been practised. When the Revolution took place the people burst into the building, as the French did into the Bastile, and, after careful examination of the walls, discovered the secret cells where some victims had been built up alive and allowed to perish. Four of these were brought forth by the people, and their photographs taken in the public market-place, that the sun might perpetuate to after generations the deeds that had been done in darkness. In that place they had now an institution for training young men for the ministry.

ESKIMO MISSION.

Respecting the Eskimo Mission at Hudson's Bay, we extract the following from the annual letter of the Rev. E. J. Peck: "The past year has again brought to light tokens of God's power and loving-kindness amongst the Eskimos. We can again record with joy the deaths of two of our people, who died trusting in the Saviour; we can still see the same friendly spirit amongst the people, and the same desire for instruction. It is true there are some points which cannot be looked upon with pleasure; for instance, one would delight to see more real practical religion, and more signs of the Holy Spirit's presence amongst the people; but considering their ignorance and isolation, and one's own weakness and unworthiness, there is certainly every cause for encouragement, comfort, and strong hope. Nearly all the Eskimos having traded at Little Whale River, instead of going to both Great Whale River and Little Whale River as in previous years, I was able to minister to the

people far more efficiently than before. My plans for working amongst the people consisted in holding meetings for adults, schools for children, speaking to the people individually, and in living with them from time to time as circumstances permitted. This latter plan of work is, I believe, the most efficient, and gives one much influence with the people; and had I a suitable helper to leave at Little Whale River during my absence, I should certainly make more use of it. The meetings in the iron church have been well attended, and the people are now becoming somewhat used to a regular place of worship, although with some of the wild heathen Eskimos one has to use some tact to keep them quiet and orderly. They seem to think the building so wonderful, and the meeting of so many of their fellow-countrymen appears to them so novel, that they often give vent to their feelings in quite a demonstrative manner. I find the people—as usual—very ready to listen to a friendly word when visited in their snow-houses. It is true an Eskimo iglo is not a very inviting place. What with seal's flesh, blubber, the nauseous smell, and the continual uproar of dogs and children, one's quarters are certainly not to be envied. On the other hand, the kindly spirit of the people, their desire for instruction, and the prospect of leading them to life eternal,—these things surely ought to make amends for all. The classes for children and adults have been very well attended. Several of the children can now read their books, and can give very fair answers when catechized on the leading truths of Christianity. As regards the adults, some of the younger members have learned to read very well, but several of the elderly people do not seem to make much headway. They often deplore their ignorance, and some tell me, in their own simple style of speech, that because their heads are thicker than the young people's heads, therefore they cannot learn like them, *etc.*, etc. The number of baptisms during the year is another bright, cheery point, which contrasts favourably with last year. There have been nineteen adult, and some ten infant baptisms since sending last year's report. The number of adult Eskimos now baptized is sixty-four, and that of the children forty, to which may be added the forty candidates for baptism, making the total of Eskimo Christian adherents 144. This doubtless is but 'a little flock'—let us pray the Lord to increase it; let us ask Him to add many living members to the Church amongst the Eskimos. Such members we want, and for such we must toil and pray."

JAPAN.

On Monday, April 16, 108 missionaries assembled at Osaka, Japan, and continued in conference till Saturday afternoon, April 21. At least eighteen of the twenty missionary organizations at work in Japan were represented, about half the membership of the Conference being ladies. The meeting was of the most harmonious and spirited character, and left a deep impression on all who attended it. One of the most valuable of all the contributions was a History of Protestant Missions in Japan, prepared by the Rev. Dr. Verbeck. The papers on the "Special Obstacles to the Reception of the Gospel in Japan," Buddhism, Chinese literature, materialistic literature and science, were considered very useful. All matters on education were fully discussed; at one session, relating to the education of women, several missionary ladies made interesting and valuable remarks. On the fourth day the subjects connected with the self-support of the native Church were discussed, and quite advanced views were the order of the day. On Friday, "Medical Missions," "Missionary Furloughs," and the "Preparation of Christian Literature" were ventilated; and on Saturday, "Preaching to the Heathen" and "Sabbath-schools." All who attended were greatly refreshed, and one of the fruits of the Conference will no doubt be an increased degree of fraternity and good-will among a band of missionary workers already distinguished for brotherly love, and this will necessarily bring increased success in the spread of the Gospel in Japan.

The Rev. J. H. Pettee writes about this Conference as follows: "The Protestant missionaries of this island empire have been holding a grand conference at Osaka, beginning April 16, and continuing six days. Its harmony of spirit and oneness of purpose were cheering to witness. From the extreme right of Episcopacy to the extreme left of Congregationalism is a long reach, and it was feared that the rod of iron and rope of sand would be able to effect only a nominal union. But, fears to the winds! The unity was not merely real; it was so natural, such a taken-for-granted kind, as to be overwhelmingly inspiring. And this I note as the first thing of world-wide interest demonstrated by the Conference. Christians of every name can unite together not merely to buttress a Bible society, or a Young Men's Christian Association, or a temperance reform, or in the interests of science, but for direct evangelistic and church work. Other countries have seen such a sight before;

Japan never in so general and hearty a fashion. Eighteen societies were represented, including three for Bible work. Only five others among Protestant ranks are known in the land. The attendance numbered about 110; twenty-six papers were read, including two by ladies and four by natives. Discussions upon these were limited to five minutes, and, in the main, papers and speeches were replete with packed thought, personal experience, and practical plans. The Chairmen of the Convention were J. C. Hepburn, M.D., LL.D., American Presbyterian; R. S. Maclay, D.D., American Methodist; and Rev. C. F. Warren, English Episcopalian."

ROME.

While the Pope is busy seeking to keep Irish Romanists from conspiring to commit murder and from entering into illegal and immoral confederations, the Rev. James Wall continues his evangelizing work in "the eternal city." Romans, as is well known, hunger for the bread from heaven, and thirst for the water of life. Where and when opportunity is presented they eagerly listen to the glad tidings of great joy, and evidently regard the Gospel preached by our missionaries as good news. Proof of the truth of this remark has been lately forthcoming. By the assistance of a few friends in England and Wales, Mr. Wall has been enabled to open a new mission-station. It is situated in one of the most densely-populated parts of the city, near the base of the Tarpeian Rock, and "between the Capitoline and the Palatine hills and the Tiber." The place of assembly is a rented room. On the day of opening, a large number of people gathered about the door, anxious to get in, and the place, we are told, "was instantly filled." It is cheering to learn that the roughest softened under the influence of the Gospel, and that many were in tears. On the Sunday following the opening there were forty scholars in the school, and "now," adds Mr. Wall, "the congregations are as large as the place will hold, and almost as orderly as we could wish." Nor is this a solitary instance of success. All along the line there is advance. Attendances everywhere are increasing. "We have a great and open door before us just now in Rome," Mr. Wall says. So the work goes on. Our missionaries, we doubt not, will do much more for Rome than the Pope will accomplish for Ireland.

JERUSALEM.

From the report of A. Hastings Kelk, which appears in *Tidings from Zion*, we extract the following: "We have had some little difficulty arising from the visit of Major Goldsmid, who came for the express purpose of inquiring into the condition of the Jews here, and especially of the Russian refugees. It was natural that such a visit should create a good deal of curiosity, and all who had the opportunity would try to have an interview with him, in the hope that some help might come to them from it. Several of our people waited upon him for one purpose or another. Some wanted to ask how it was that so much money was sent here for their benefit, the Jerusalem Jews being made the almoners, and yet they received none of it; others wanted to set themselves right as Jews, telling Major Goldsmid that they remained strict Jews, having their own synagogue and all their own arrangements. They told me that they had paid their visit to him to set themselves right, and to show that we had been dealing fairly with them. It may have been as well that they should visit such a man, for he does not seem to have been above accepting the statement that we had bought the people. He appears to have made very strong statements about the dishonesty of our work. I should have liked the opportunity of speaking with him, but I did not think it right to force an interview. But surely the simple state of the case must commend itself to any honest mind. These poor people came to our doors starving, neglected by their own people, refused help or shelter by those who can readily find money to send them back to the same unhappy position from which they had escaped from fear of remaining, and we helped them and cared for them—housed them, fed them, gave them work. When they have come to know us and to trust us, and they ask us, 'Why have you treated us so differently? and what is this religion which you profess?' are we to put them off and say nothing of Him whose servants we are, and at whose command, and animated by whose principles, we have done these things? Surely no one could expect it of us, even if we were not here expressly to win these very people to their Saviour. To me, who have known the former state of the mission, it is one of the great marvels that Jews of strict orthodox principles and of sincere piety should enter our church and remain during the service, watching the devotions of their brethren who are believers in Christ. Words of mine will fail to express what I felt at the sight of so many Jews who do not

profess to be inquirers sitting side by side with our converts in church. Some of them, I have been told, follow the services in the Hebrew Prayer-book, chime in the 'Amens,' but refrain from repeating the Creed. Nor is this wonderful change confined to the refugees alone. It has spread to the Jerusalemites, and even to the Jews in the country."

In the missionary periodical of the Moravian Brethren, Mrs. Tappe writes about the Leper-house at Jerusalem. She says: "So far this year we have had no very serious cases, as the most afflicted of our patients died last year, and their places have been taken by a set not yet much affected by the disease. Unfortunately, these are Mohammedans, who embitter our life, and make it difficult to keep order. They love sin more than righteousness. Two men and a woman, whose health was much improved, ran away from our home in order to live in sin at the Lazar-house of Siloam. For the same purpose a girl, seventeen years old, who three years ago was brought to our house half-dead with hunger, left us to-day. Even as I am writing comes the news that the fifth has absconded. The Lord certainly lays burdens upon us, but He helps us to bear them. In January, Mr. G. Müller, of Bristol, visited us, and addressed our lepers in two affecting discourses, in which he besought them to give their hearts to the Saviour of sinners. Whether one or other received a lasting impression time will show.

Evangelical Alliance.

NORWICH CONFERENCE.

As announced last month, the time fixed for the Annual Conference this year is Tuesday, Wednesday, and Thursday, October 16, 17, and 18. The invitation from the Norwich Branch is given below, and from the list of names comprising the Committee, it will be seen that it includes Christian friends representing the various Evangelical Churches. Many years ago, the principles advocated by the Evangelical Alliance were strongly manifested by the union and brotherly love which existed among the Lord's people in Norwich. The branch of the society having been lately resuscitated, the Council confidently hope that the spirit of love and union will be greatly strengthened and increased by the approaching Conference, and they hope that not only members of the Alliance, but other friends of Christian union, will gather together in large numbers, seeking the advancement of the kingdom of the Lord Jesus Christ. The friends at Norwich offer a cordial welcome and hospitality to those who may signify to the Secretaries in London (7, Adam Street, Strand) their intention to be present. This should be done as early as possible.

"*To the Council of the Evangelical Alliance:*

"The Committee of the Norwich Branch of the Evangelical Alliance invite the Council to convene their Annual Conference this year in Norwich. They beg to assure them of a cordial welcome and the hearty co-operation of the members of the Norwich Branch, and other Christian friends, in carrying out the arrangements.

"We, are, on behalf of the Committee,

"Yours very truly,

"Henry A. Cubitt, President.
"Philip Colborne, } Secretaries.
"George Elwin, }

"Norwich, June 11, 1883."

COMMITTEE OF THE NORWICH BRANCH.

Major Henry A. Cubitt, President.
J. B. Allen, Esq.
Rev. J. Callis, M.A.
Rev. P. Colborne, Hon. Sec.
S. Culley, Esq.
Rev. T. T. Dilke.
Rev. G. Elwin, B.A., Hon. Sec.
Rev. W. A. McAllan.
T. Muir Grant, Esq.
W. H. Jary, Esq.
Rev. J. T. Layard, B.A.
Rev. J. L. Le Pelley, M.A.
G. W. Mumford, Esq.
Rev. G. Ogden.
Rev. W. N. Ripley, M.A.
J. D. Smith, Esq.
Rev. F. Taylor.
Rev. G. Taylor.

PROCEEDINGS OF COUNCIL.

The usual meeting of Council was held on Thursday, July 5; the Treasurer presiding. The Scriptures were read by the Chairman, and prayer was offered by the Rev. G. Edgcome.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. William Golling, Carlisle.
Rev. J. Longley, Carlisle.
Mrs. J. Longley, Carlisle.
Rev. W. A. Wrigley, Carlisle.
Peter James Dixon, Esq., Carlisle.
Mrs. Farrer, Carlisle.
Mrs. Fell, Carlisle.
Mrs. Hodgson, Carlisle.
George Cruikshank, Esq., Bath.
Miss Ross, Alva.
Rev. Mathew Dickie, Alva.
Miss Jesse Anderson, Alva.
James Wilson, Esq., Alva.
Mrs. Wilson, Alva.
Rev. Alex. Bryson, Alloa.
Thomas Milne, Esq., M.D., Alloa.
Miss Minnie Moir, Alloa.
Miss Forester Paton, Alloa.
J. R. Young, Esq., Alloa.
Mrs. James Paton, Tillicoultry.
Rev. W. J. Miller, Tillicoultry.
Rev. W. Galletly, Tillicoultry.
Rev. James Davidson, Tillicoultry.
Rev. William McLaren, Blairlogie.
Mrs. McLaren, Blairlogie.
Alex. McNab, Esq., Menstrie.
Miss McNab, Menstrie.
Rev. James Couper, Menstrie.
Rev. D. N. Imrie, Bridge of Allan.
Rev. William Bruce, B.D., Culross.
Rev. Gavin Lang, Inverness.
Mrs. Gavin Lang, Inverness.
Gordon A. Lang, Esq., Inverness.
Hugh Rose, Esq., Inverness.
Rev. D. M. Connell, Inverness.
Rev. Charles MacEchern, Inverness.
Rev. Crawshaw Hargreaves, Inverness.
Rev. John J. Black, LL.D., Inverness.
E. H. Macmillan, Esq., Inverness.
Colonel J. P. Stuart, Inverness.
Robert C. Macfie, Esq., Inverness.
G. Galloway, Esq., Inverness.
W. Morrison, Esq., Inverness.
Rev. J. Nicoll, Inverness.
George Black, Esq., Inverness.
Rev. Joseph J. Merry, Inverness.
George Mackay, Esq., M.D., Inverness.
T. D. Campbell, Esq., Inverness.
Rev. George Robson, Inverness.
Mrs. Robson, Inverness.
Duncan Forbes, Esq., of Culloden, Inverness.
Captain Wimberley, Inverness.
George Walker, Esq., Inverness.
Rev. John McTavish, Inverness.
John Thomas, Esq., Inverness.
Rev. A. Lee, M.A., Nairn.
William Leslie, Esq., Provost of Nairn.
Miss Leslie, Nairn.
J. D. Lamb, Esq., Nairn.
W. Whyte, Esq., Nairn.
Mr. James Stirling, Nairn.
Rev. George Ker Heughan, Nairn.
Kenneth Macrae, Esq., Nairn.
Rev. Charles Whyte, M.A., Nairn.
Mrs. Whyte, Nairn.
Neil M. Campbell, Esq., S.S.C., Nairn.
Mr. Donald Nairn, Nairn.
Mr. Alex. Smith, Nairn.
R. R. Russell, Esq., Nairn.
John Gordon, Esq., Nairn.
Rev. J. Watson Geddie, Banff.
William Watson, Esq., Banff.
James Mudie, Esq., Montrose.
Miss A. R. Mudie, Montrose.
Rev. Alex. Campbell, Montrose.
Alex. Lyall, Esq., Montrose.
Rev. George S. Sutherland, Montrose.
Mr. Alex. Strachan, Montrose.
Mrs. Greig, Montrose.
S. Lawrence, Esq., M.D., Montrose.
Mrs. Lawrence, Montrose.
Rev. D. B. Croom, A.M., Montrose.
James Stevenson, Esq., Glasgow.
Rev. James Dryadale, Glasgow.
Rev. J. C. Meiklejohn, Canonbie.
Rev. J. Pittendrigh, Pittenweem.
Rev. W. J. R. Moir, Cape of Good Hope.
Rev. James Philip, Carnoustie.
Rev. Giffard Dorey, Stoke, Plymouth.
Mrs. Giffard Dorey, Stoke, Plymouth.
Colonel Anderson, R.A., Stoke, Plymouth.
Mrs. Anderson, Stoke, Plymouth.
Mr. and Mrs. White, Stoke, Plymouth.
George Harrison, Esq., Stoke, Plymouth.
Mrs. Harrison, Stoke, Plymouth.
Miss Edith Moriarty, Stoke, Plymouth.
Miss Rolston, Stoke, Plymouth.
G. R. Casse, Esq., Ryde.
W. Herbert, Esq., Ryde.
Mr. G. Godfrey, Ryde.
Mr. J. Minter, Ryde.
W. Williams, Esq., Ryde.
Mrs. H. M. Gordon, South Kensington.
Colonel Sladen, Walmer.
Mr. J. W. King, London.
Rev. J. C. Robinson, York.
The Hon. Mrs. Forester, York.
T. Sparkes, Esq., York.
Mr. W. Taylor, Ashbourne.

DEPUTATION WORK.

The Secretaries presented reports of deputation work (see p. 253), upon which it was resolved: "That the best thanks of the Council be presented to the Countess Dowager of Aberdeen, the Hon. and Rev. Canon and Mrs. Forester, T. H. Hodgson, Esq., Rev.

Gavin Lang, and G. T. Rolston, Esq., for the valuable services rendered by them in opening their houses for meetings in behalf of the Alliance."

QUARTERLY CONFERENCE.

Reported, that the Quarterly Conference had been held in the Council-room on June 22, instead of the 29th, when there was a large attendance. The Rev. W. Fuller Gooch gave the address.

LUTHER CENTENARY.

In regard to the proposal that the Evangelical Alliance should arrange for some commemoration of the Luther Centenary in November next, in sympathy with similar demonstrations throughout Europe, it was agreed that the subject should be remitted to the Consultation Committee to prepare a plan which can be reported to this Council in September next, but that in the meantime the Committee take any steps that may be deemed necessary; also that, if possible, the co-operation of other societies be secured.

NORWICH CONFERENCE.

Mr. Arnold reported that, by invitation of the Norwich Committee, he visited that city on June 7, the date of the last Council meeting, to confer with the Committee regarding the arrangements for the Conference to be held on October 16, 17, and 18.

The draft programme was submitted and approved.

WEST GERMAN BRANCH.

Reported, that the meeting of the West German Branch held at Siegen had been very successful, no less than 1,500 persons attending, and twenty-five pastors taking part in the proceedings.

DEPUTATION WORK.

During the past few weeks, the Secretaries have attended meetings in various parts of the country, and at the Council meeting held on July 5, they presented the following reports:—

Lieutenant-General Field, C.B., visited Plymouth on June 11. G. T. Rolston, Esq., the Mayor of Devonport, kindly convened a drawing-room meeting at his house, which was largely attended; many who were present had not previously understood how extensive the influence and work of the Evangelical Alliance had been at home and in the foreign field. The address drew forth expressions of warm interest, and at the close of the meeting many gave their names to become members. On June 25, at the Residence, York, the Rev. Canon and Mrs. Forester very kindly gathered friends together, who listened with deep interest to an account of the principles and work of the Alliance, and of recent efforts made in behalf of oppressed and persecuted Christians in Austria, Spain, Egypt, etc. On the day following the meeting, opportunities were provided for General Field to address a large body of railway employés and soldiers.

Mr. Arnold reported that during the past few weeks he had paid deputation visits to various parts of the country, and to Scotland. He had, by invitation of friends in Liverpool, attended the last quarterly meeting of the branch in that city, when he had the opportunity of reporting upon the recent work of the Alliance.

By request of the Committee in Norwich, Mr. Arnold had attended a meeting in that city for the purpose of arranging with the Committee the necessary plans for the Conference in October.

For some time past Mr. Arnold had been in correspondence with friends in Scotland, especially in the north, where no meetings had hitherto been held on behalf of the Alliance; and he was able, on the way, to visit some places where on former occasions the time had proved unsuitable for meetings. T. H. Hodgson, Esq., and Mrs. Hodgson, of Houghton House, Carlisle, kindly gathered friends in their drawing-room on June 12, when the Secretary's statement of Alliance work was received with much interest, and several of those present gave their names for membership.

On June 15, the Countess Dowager of Aberdeen convened a drawing-room meeting at Alva House, Stirlingshire, when Mr. Arnold had the opportunity of fully explaining the objects and principles of the Alliance, and reporting upon its work. There was a large assembly of ladies and gentlemen, who evinced much interest in the address, and many names were received for enrolment as members. Lady Aberdeen's kind hospitality, and the attractions of the beautiful grounds of Alva House, contributed to render the gathering a most pleasant one to all who attended it.

From the 16th to 20th of June was spent in Inverness. Here the late Secretary of the Canadian Branch, the Rev. Gavin Lang, recently removed from Montreal, whose warm interest in the Alliance has not abated, rendered most valuable service in arranging

for meetings. On the Lord's-day Mr. Arnold conducted services in the United Presbyterian Church (Rev. George Robson's) and in the Free Church (Rev. Dr. Black's). In the course of the address opportunity was found for emphasizing the duty and privilege of obeying our Lord's new commandment. On the Monday, a drawing-room meeting was held at the residence of the Rev. Gavin and Mrs. Lang, when many of the ministers and other leading Christians listened with much interest to the statement of Alliance principles and work, nearly all present giving their names for membership.

On Tuesday, June 19, a public meeting was held, under the presidency of Duncan Forbes, Esq., of Culloden, who expressed his warm sympathy with the object. The result of the various meetings in Inverness was not only a cordial expression of interest, but also of a desire for another visit of the Secretary.

At Nairn, on June 20, the Provost (W. Leslie, Esq.) presided over a meeting which he had kindly convened in the Court-room. The attendance was not large, but several ministers and laymen expressed their interest in the statement of the Secretary, and a goodly number were enrolled as members.

At Banff, on June 22, Mr. Arnold addressed a small audience in the Room of the Young Men's Christian Association.

On June 26, a visit was paid to Montrose, where the Rev. A. Campbell, for many years a cordial friend of the Evangelical Alliance, had arranged for a public meeting, which was held in the School-room of St. Peter's Church; James Mudie, Esq., taking the chair. The attendance was rather small, but much interest was evoked, and a general desire expressed for the formation of a branch of the Alliance in Montrose. As a preliminary step, Mr. Mudie was appointed Convener, and Mr. Lyall, Treasurer.

At Strathearn House, Crieff, on June 27 (by the kind arrangement of Dr. Meikle), Mr. Arnold had the opportunity of addressing the visitors. Some sixty or seventy ladies and gentlemen assembled in the drawing-room, under the presidency of James Stevenson, Esq., of Glasgow. Much sympathy with the objects and aims of the Alliance was enlisted, and some new members were added.

Mr. Arnold also paid a visit to Ongar, in Essex, on July 2, where Henry Gibson, Esq., had kindly convened a meeting to receive a report of the recent work of the society.

IRISH BRANCH.

The Council held its usual monthly meeting on Tuesday, 17th ult. Dr. B. G. Darley occupied the chair. The meeting was opened with prayer by the Rev. Henry Fishe. The Secretary reported that since the last meeting, in company with the Rev. J. S. Fletcher, Incumbent of St. Barnabas, Dublin, he had visited the south of Ireland on deputation. Meetings had been held in Clonmel, Waterford, Tramore, Dungarvan, Fermoy, Cork, and Limerick. The meetings had been largely attended, and the spirit of unity manifested was very gratifying. Other places in the south and west had been subsequently visited by the Secretary, including Youghal, Bandon, Clonakilty, Skibbereen, Tralee, Kilrush, Kilkee, Ennis, Galway, Ballinasloe, and Athlone. Much interest was manifested in the work of the Alliance, and an unusually large number of persons had expressed a wish to be received in membership. The Rev. J. Dryden Smylie, A.M., Incumbent of St. Luke's, Dublin, was unanimously elected a member of Council. The Secretary submitted the report of the annual examinations in Protestant theology. Though the number of candidates was not so large as had been expected, the results had been otherwise satisfactory. Several of the papers received were of a high order of merit, and a considerable sum was awarded in prizes by the Council to the successful candidates. Arrangements were made for a continuation of the special mission services in the south of Ireland, which had been so successfully commenced by the Rev. T. E. Clewort[illegible] of the English Parochial Mission. It was further decided that steps be taken to hold public meetings in Ireland, in connection with the four hundredth anniversary of the birth of Martin Luther, to be celebrated on November 10 next. The proceedings were then concluded with prayer.

UNITED STATES BRANCH.

ELECTION OF A NEW PRESIDENT.

The New York *Observer* says: "The Hon. John Jay has been elected President of the Evangelical Alliance of the United States, in place of the Hon. William E. Dodge, deceased. The appointment is one eminently

fit to be made. Mr. Jay is an earnest Evangelical Christian of the Protestant Episcopal Church. His grandfather, John Jay, the first Chief Justice of the United States, was President of the American Bible Society; his father, William Jay, a jurist and philanthropist, was President of the Westchester County Bible Society, and of the American Peace Society. Mr. John Jay was in 1869 appointed Minister of the United States to Austria. One of the great objects of the Alliance is the defence of religious liberty, and to this end it has sought to resist the oppressions of Romanism everywhere. Mr. Jay is pronounced and earnest in his belief that the great danger to our American rights and liberties lies in the wiles and work of the Jesuits. He is, therefore, the man to be at the front of an institution that has already done so much in the cause of Christian union and religious freedom."

CASE OF INTOLERANCE AT CAIRO.

The following case of intolerance was submitted for the consideration of the Council by the Secretary of the Egyptian Branch of the Evangelical Alliance. Happily, the need of any action being taken by the Council was superseded by the private influence of members of Parliament, who took prompt and active steps, resulting in the release of the sufferer from imprisonment:—

Mahomed Effendi Habeeb, about twenty-four years of age, was educated for the Government service in the Government College at Cairo. He failed to obtain Government employment, so entered into business and opened a shop for the sale of stationery in a provincial town, where he remained three years; he also lately opened a shop in Cairo. He was very fond of reading, and became correspondent to one of the local papers. He was induced by a friend to read the Bible and Christian literature; and when he came to Cairo to reside, about three months ago, he sought the acquaintance of the American missionaries, and soon afterwards avowed himself a Christian, and asked to be baptized, that he might openly profess his faith in Christ. The missionaries pointed out the importance of such a step, and recommended further instruction in the Scriptures, etc., and his baptism was in consequence postponed. During the daytime, when in his shop, his habit was to read the Bible and other books. The shop opened into the street, and neighbours and others soon observed how he read Christian books; they began to make inquiries, and discussions regarding the comparative merits of the Christian and Moslem religions took place. Learned and practical Moslems, who came to hear and argue, became excited, and used violent language, tore up books, etc. Mahomed Effendi Habeeb then refused to continue these discussions except in writing. He had two wives, who expostulated with him about his change of faith. He told them that they were free to leave him on this ground if they desired to do so, and the younger wife did so, and went to her father's house, but the oldest wife remained with her husband. Finding he could have no quiet or peace in his shop, he resolved to remove to the house of a friend in a different part of Cairo, and he took a shop there. On June 7, he had got all his goods, etc., laden on two carts, and was about to start for his new residence, when at 3.30 P.M. some officials arrived from the Cadi's Court and arrested him. The street in which his shop is, is one of the most crowded in Cairo, and as he was being taken to the Cadi's Court, an immense mob soon collected and followed him with cries and abuse, spitting upon him, etc. On arrival at the Court, he was not charged with any civil offence, but examined concerning his faith as a Christian, and on professing and defending it, he was severely threatened and sent into a prison which was in a most filthy state, without anything but the floor to sit upon, and there, attacked by vermin, he remained for about four hours; when he begged for a drink of water, it was refused. The missionaries reported the case the same evening to Sir E. Malet, the British Ambassador, appealing for his interference. The next day Sir E. Malet wrote, saying Mahomed Effendi had been removed to the Prefecture of Police, where he was well treated, and adding that he had been assured that his confinement was a necessary measure of precaution on his own account, as he had given great offence to his fanatical co-religionists by going about the streets proclaiming his new tenets. The missionaries replied to this letter, giving the correct account of his conduct and of his arrest, as stated above, and requested he might be set at liberty until he had been convicted of crimes against the law; they also asked that his wife might be allowed to be with him, as she desired this. The missionaries, on the 8th, the day after the arrest, after con-

siderable trouble, obtained an interview with Mahomed Effendi. They found him in a comfortable room, and well treated; and he was permitted to read his books, also to receive food from friends, but not to see them; they were also told that he was detained for his own protection from the excitement and violence of the people. After this interview, the missionaries again wrote to Sir E. Malet, and reported that information had been given to them of the removal of Mahomed Effendi from the Prefecture of Police to the Government Hospital; also that this took place after a visit of two doctors. Sir E. Malet wrote, requesting the missionaries to call upon him, which they did at the hour appointed. He informed them that he had seen his Highness the Khedive and his Excellency Shereef Pasha; that they informed him that there was great excitement in the town, and that if Mahomed was delivered up to the missionaries, the Mission-house would not be safe for an hour. Sir Edward also said it would probably be necessary to send Mahomed away from Cairo for a time. After this interview, the missionaries, on June 11, wrote to Sir E. Malet, pointing out that the reports of excitement were unfounded; that they had no fear for the Mission premises, etc., and were most willing to receive Mahomed Effendi. They at the same time informed Sir Edward that they had learned that the summons for Mahomed Effendi to appear before the Cadi was at the instance of the convert's brother-in-law, whose sole object was to get his sister divorced from him, on account of his change of faith. The missionaries also reported that they had been told that a Sanitary Commission which had visited Mahomed in the hospital had declared him to be insane—an utterly false charge; and they strongly appealed to Sir E. Malet against the gross act of intolerance and cruelty which had been practised towards Mahomed Effendi. On June 16, Mr. Cartwright called at the Mission-house on behalf of Sir E. Malet, and reported that Mahomed had been sent to Cyprus, and commended to the care of the Governor; also that £20 had been given to him on leaving Cairo.

CONTRIBUTIONS RECEIVED SINCE JUNE 20, 1883.

	£	s.	d.
W. Harris, Esq.	1	1	0
Rev. C. de Faye	0	10	6
Mrs. J. L. Seaton	0	5	0
Mrs. Budgett	1	1	0
Captain Edye, R.E.	0	2	6
Mrs. Tanner	2	0	0
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Rev. J. Rhodes	0	5	0
R. Worsley, Esq.	0	5	0
J. B. Gifford, Esq.	1	0	0
W. W. Perry, Esq.	1	0	0
T. G. Waterhouse, Esq.	2	2	0
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Mrs. Grattan Guinness	1	1	0
J. Tait, Esq.	0	2	6
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Miss Selina Low	0	10	0
Dr. C. A. Hingston	1	1	0
Mrs. Rand	1	1	0
Mrs. Hutch	1	1	0
Lady Ramsay Macdonald	1	1	0
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Miss C. E. M. J. Trail	0	2	6
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D. Paton, Esq.	5	0	0
K. H. Peters, Esq., and Mrs. Peters	2	0	0
Whitby Subscriptions, per Rev. J. S. Nightingale	2	0	0
Miss M. Campbell	0	5	0
G. T. Roisten, Esq.	0	2	6
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Rev. B. Bird	0	5	0
Rev. J. Dunlop	0	5	0
Mrs. C. E. Fisher	1	1	0
Rev. C. Lord	0	5	0
Dr. J. W. Boyd	0	5	0
H. Macaulay, Esq.	1	0	0
Rev T. N. Jackson	2	0	0
Mrs. and Miss Kershaw, and Mrs. Senior	1	1	0
Honble. Mrs. Forester	0	5	0
T. Sparkes, Esq.	0	5	0
Rev. W. Brus[illegible], B.D.	0	5	0
Miss Davis (2 years)	1	1	0
Miss Annie Fox (2 years)	0	5	0
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Lieut.-Colonel Stevens	0	5	0
The Misses Whytall	0	5	0
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Rev. Prebendary Macdonald	0	5	0
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Mrs. Ware	1	1	0
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J. Mudie, Esq.	0	10	0
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Rev. D. R. Croom	0	3	0
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Mrs. Fell	0	10	0
Miss M. Moir	0	5	0
Miss Forester Paton	0	5	0
Mrs. James Paton	1	1	0
Rev. D. N. Imrie	0	10	0
Rev. James Couper	0	4	0
Miss Jessie Anderson	0	2	0
James Wilson, Esq.	0	5	0
Rev. Gavin Lang	0	10	0
Rev. Crawshaw Hargreaves	0	2	6
K. H. Macmillan, Esq.	0	5	0
Colonel J. P. Stuart	0	10	0
G. Galloway, Esq.	0	5	0
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George Mackay, Esq., M.D.	0	10	0
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George Walker, Esq.	0	10	0
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J. D. Lamb, Esq.	0	5	0
Wm. Whyte, Esq.	0	5	0
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Rev. Charles Whyte	0	2	6
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G. H. Lander, Esq.	0	10	6
Mrs. Clifford	0	2	6
Miss Emmens	0	5	0
Miss A. Emmens	0	5	0
Captain W. A. Sandilson	0	10	0
The Misses Bignold	1	1	0
Collection at Meeting in Ongar	3	6	0
Collection at Drawing-room Meeting, York	2	6	0
A Friend (Don.)	0	10	0
Rev. H. G. Monro	1	1	0
Miss Hadfield	1	0	0
Rev. C. Bosanquet	0	10	6
Rev. G. W. Armitage	0	10	0
Wm. Fergusson, Esq.	1	1	0
Mrs. A. Campbell	0	10	0
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Hon. Mrs. Fremnes	1	1	0
Rev. J. and Mrs. Johnston	0	10	0
J. Compton, Esq.	1	1	0
Rev. J. C. Robinson	0	10	6
Mrs. H. M. Gordon	1	1	0
Miss A. G. Low	0	5	0
Mrs. N. Muggeridge	1	1	0
J. L. Parsons, Esq.	1	0	0
H. W. Bradbury, Esq.	0	5	0
H. R. Walker, Esq.	1	1	0
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Rev. J. Chalmers	0	10	6
F. Ingoldby, Esq.	1	1	0
Alex. McNab, Esq.	1	1	0
Surgeon-Major Symons	1	0	0
Rev. E. T. Frust	3	3	0
Rev. L. Ralton	0	5	0
R. MacLuckie, Esq., and Mrs.	1	1	0
Rev. H. E. Shaws	0	10	0

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Mrs. Davies	0	5	0
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Rev. Dr. Edmond	0	5	0
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W. R. Spicer, Esq.	1	1	0
Jos. Hoare, Esq.	3	3	0
Rev. A. McAuley	1	1	0
Rev. W. Tyler	0	10	0
Mrs. Pennefather	0	10	0

FOR WEEK OF PRAYER FUND.

Balance of Collections during Week of Prayer—Upper Norwood	2	18	9

*** Remittances may be made payable to the order of either of the Secretaries (Lieut. General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.